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A

COLLECTION

OF SELECT

Aphorisms and Maxims;

WITH SEVERAL

Historical Observations,

Curious Remarks,

A N D

Characters of Persons and Things;

Taken out of

The best Authors.

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WITH SEVERAL

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Humbly Dedicated
To the Honorable

To the Honorable

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and most obedient

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 least I could be missing from public, but
 that at the time of the edition I had the
 Author's Name to each
 Appendix. The Editor of this is
 not affixing the Author's Name to each



P R E F A C E.

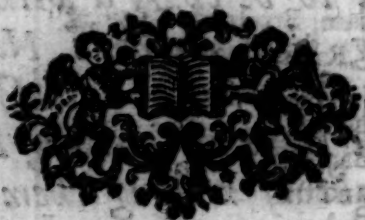
I'M far from pretending to vindicate the following Miscellany from all Objection, tho' most of the Authors from whom 'tis taken have already secur'd to themselves such a Repute as Time will rather improve than impair. My present Design is only to excuse my self on Account of the several Errors in the Method of collecting, and Omissions in the Work it self.

I expect to be charg'd with Injustice in not affixing the Author's Name to each Aphorism, &c. but the Reason of this is, That at the Time of selecting I had not the least Thought of making them publick, but design'd 'em only for my private Use and Diversion, so was less solicitous about that Exactness which doubtless would have very

P R E F A C E.

much recommended them to the World: Besides there are many Maxims to which it wou'd be difficult to assign any particular Author; for meeting the same Sense differently express'd by several, I have often taken the Liberty to pick from each what I lik'd best, and form it into one: I hope my Readers will accept this Apology for these Freedoms.

This slender Performance may be further Objected against as a confus'd Collection, being not rang'd under proper Heads; this I confess I attempted unsuccessfully, because the Diversity of Subjects almost equals that of Aphorisms: 'Tis hop'd therefore that the Variety may in some Measure compensate for the Want of Order.



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COLLECTION

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Apophisms and Maxims;

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RAMBLING WITS ought to be indulg'd, because by crumbling their Conjectures on all Subjects, they have in ev'ry Age farther enrich'd the World than solider Understandings: Plurality of Parts without Order has a more strong Operation, because it has a seeming Infinity, and so hinders Comprehension.

2. **T**HE first Step a Man makes into the World generally determines all the rest; and is the Foundation of his Repute, as well as the best Prefage of his future Fortune: From the first Measures he takes, Men of Experience will tell you whether he will succeed, or no; 'tis therefore highly important to make this Step with a great deal of Caution, and to signalize his Entry by something glorious and great.

B

3. **T**HREE

3. **THESE** are but two Things that can reasonably deserve the Care of a wise Man; the first is the Study of Virtue, which makes him honest; the second the Use of Life, which makes him content.

4. **NO** Man but has something good in his Composition, which may be much improv'd by Cultivation, and Diligence; the Generality of Men force their Genius, and lose the Race by endeavouring to run beyond the Post.

5. **A** certain Term is requir'd to bring great Designs to Maturity; those that can stay so long, are commonly paid with Usury for their Patience. Precipitation often ruins the best laid Designs, whereas Patience ripens the most difficult.

6. **WE** want as much Moderation not to be corrupted with our good Fortune, as Patience not to be dejected with our bad.

7. **A** wise Retreat is no less glorious than a couragious Attack, and it is the Character of a consummate Merit, to be able to live in a Retreat with Honour, after one has lived in Publick with Splendor.

8. **THE** best Way for a Man to preserve his Reputation, is still to bring something new and surprizing upon the Stage, to provide fresh Matter for the general Admiration. A wise Man should not suffer the Depth of his Capacity to be sounded, if he would always keep up his Character with the People; but should behave himself so, as never to discover all he knows, that no Man may be able to assign Limits to his Knowledge; for let a Man be never so learned, the Idea we have of him when we know him but by Halves, is much greater than that we shall have of him, when we are thoroughly acquainted with him.

9. **CLEARNESS** is the Rule of Speaking, as **Sincerity** is the Rule of Thinking. Too bright Sallies of Wit, like Flashes of Lightning, rather dazzle than illuminate.

10. To a Man of Virtue and Resolution, all Things are alike; he values not the Changes of Fortune any more than he do's the Changes of the Moon.

11. **CONCEITEDNESS** and Ignorance, are a most unhappy Composition; for none are so invincible as your half-witted People, who know just enough to excite their Pride, but not so much as to cure their Ignorance.

12. **WE** scarce find in any History a Deserter of a Trust or Party he once adher'd to, to be long prosperous, or in any eminent Estimation with those to whom he resorts; tho' in the Change there may appear evident Arguments of Reason and Justice; neither has it been in the Power or Prerogative of any humane Authority to preserve such Men from the Reproach, Jealousy, and Scandal that naturally attends on any Defection.

13. **LET** no Price, or Promises bribe thee to take part with the Enemies of thy **PRINCE**: Whoever wins, thou art lost: If thy Prince prosper thou art proclaim'd a Rebel, and must expect the Consequence: If the Enemy prevail, thou art reckon'd but as a meritorious Traitor; tho' he may like and love thy Treason, yet he'll hate and despise thee.

14. **DEMEAN** thy self in the Presence of thy **PRINCE** with Reverence and Chearfulness; let thy Wisdom gain his Opinion; thy Loyalty, his Confidence: Be not false, or unjust in thy Words, or Actions; unreasonable, or careless in thy Suits, or Services; cross not his Passion, question not his Pleasures, press not into his Secrets, neither pry into his Prerogative.

15. MISCHIEFS condemn'd lose their Force. As the Wind kindles a Torch instead of extinguishing it, so false Reports redouble the Lustre of Vertue.

16. GOOD Intentions will never justify evil Actions; nor will a good Action ever justify an ill Intention; both must be good, or neither will be acceptable.

17. NEVER suffer your Courage to exert it self in Fierceness; your Resolution, in Obstinacy; your Wildom, in Cunning; nor your Patience, in Sullenness and Despair.

18. IF you resolve to please, never speak to gratify any particular Vanity, or Passion of your own, but always with a Design either to divert, or inform the Company: A Man who only aims at one of these, is always easy in his Discourse; he's never out of Humour at being interrupted, because he considers that those who hear him are the best Judges whether what he was saying could either divert, or inform them.

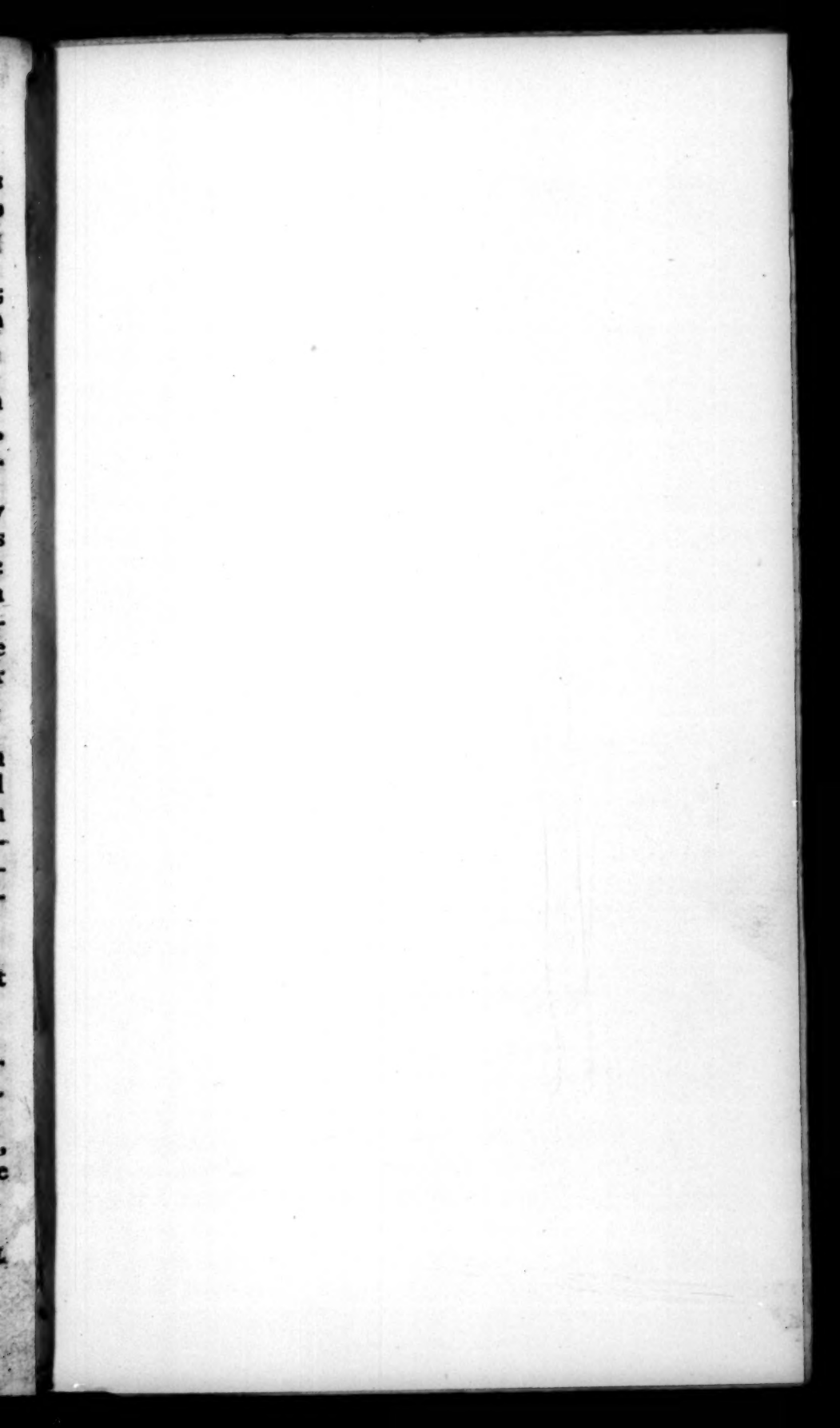
19. 'TIS an unpardonable Incivility to interrupt a Person that tells a Story; 'tis much better to let him fail in some Circumstance of the History, than to rectify him if he asks not our Advice, or to signify we know long before the News he would acquaint us with: To what Purpose is it to refuse a Man the Pleasure of believing he inform'd us of something we were ignorant of before.

20. ADMIRATION'S the most pleasing Passion that can rise in the Mind of Man.

21. WE may judge of Men by their Conversation towards God, but never, by God's Dispensation towards them.

22. THE Law and Gospel, like Bond and Acquittance, both mention the DEBT, but to different Purposes; the one to oblige Payment, the other to free from it.

23. ALL



33. A comfortable Old-age is the Reward of a well-spent Youth; therefore instead of its introducing dismal and melancholy Prospects of Decay, it should give us Hopes of an eternal Youth, in a better World; but to think of pleasing when the Season of Agreeableness is past, is want of Discretion: Merit of pleasing belongs only to Youth; Frequent Disappointments of this Kind should direct a discreet Person to retire in time from the Gaieties of Life, it being as proper for such to do so, as it is for the young, the brisk, the gay to produce themselves in the World: They are to be pitied, who are still so fond of the World when 'tis weary of them: A worn-out and furrow'd Face makes but a very ill Figure among such as sparkle with the Fire of Youth: 'Tis past the Season for Frolick, Mirth, and Humour; and Seriousness, Gravity, and Reserve are a Constraint to young People who can bear nothing but Gallantry, Diversion, and Gaiety.

34. IN Courts we see Good-will is spoken with great Warmth, Ill-will covered with great Civility. Men are long in Civilities to those they hate, and short in Expressions of Kindness to those they love.

35. IGNORANCE is the Mother of Errour, and Father of Impudence.

36. HE that will not hear the Admonition of a Friend, deserves to feel the Correction of an Enemy.

37. As the Vexations which Men receive from their Children hasten the Approach of Age, and double the Force of Years; so the Comforts which they reap from them are Balm to all other Sorrows, and disappoint the Injuries of Time. Parents of Children repeat their Lives in their Offspring, and their Concern for them is so near, that they feel all Sufferings, and Enjoyments as much as if they regarded their own proper Persons.

38. **MOST** Men are ambitious to ape, if not exceed their Superiours in Wealth and Vanity; they can give them contentedly the Preference in Virtue, and let them practice it without Emulation.

39. **BISHOP Hall** observed, that according to his Care in observing the Lord's-Day he commonly prospered in his Undertakings the Week following.

40. **THERE'S** no Virtue the Honour whereof gets a Man more Envy than that of **JUSTICE**, because it procures great Power, and Authority among the common People, for they only revere the Valiant, and admire the Wise, while they truly love just Men, for in these only have they entire Trust and Confidence, but of the former, they always fear one, and mistrust the other, for they look on Valour as a certain natural Ferment of the Mind, and Wisdom as the Effect of a fine Constitution; but a Man has it in his Power to be just; and that is the Reason 'tis so dishonourable to be otherwise, as *Waller* handsomely expresses it.

Of all the Virtues JUSTICE is the best;

Valour without it is a common Pest:

Pirates, and Thieves too oft with Courage grac'd,

Shews us how ill that Virtue may be plac'd:

'Tis our Complexion makes us chaste, and brave,

Justice from Reason, and from Heav'n we have;

All other Virtues dwell but in the Blood,

That in the Soul, and gives the Name of Good.

41. **IT** is not less cowardly to speak ill of the Dead, than it would be to kill an Enemy incapable of making his own Defence.

42. **PRONUNCIATION** is the Life, and Soul of Eloquence; and is of so peculiar Importance, that none can neglect it without abandoning its greatest Strength and Beauty, and that which contributes so largely to its Force and composes most of the Graces that belong to it. The Art of Oratory is never so great, and potent by the Things that are said, as by the Manner of saying them: Its leading Excellence consists in the Delivery, and 'tis by this it maintains its Empire over the Hearts of Men.

43. **NOBILITY** of Soul, and Greatness of Understanding are not confin'd to any Rank or Quality, the meanest and most abject Spirits may dive into the most hidden Secrets of Nature.

44. 'Tis a kind of Cowardise not to defend an Opinion when we think it just, but we should modestly propose our Reasons, that they who yield to us, may do it undisturb'd; If your Opinion be indefensible, don't modestly maintain a bad Cause.

45. If you'd be free from Sin fly Temptation; he that do's not endeavour to avoid the one, cannot expect Providence to defend him from the other. If the first Sparks of Ill. were quench'd there would be no Flame; For how can he kill that dares not be angry? or be an Adulterer in Act that do's not transgress in Desire? How can he be perjur'd that fears an Oath? or he defraud that do's not allow himself to cover.

46. **TRUE WIT** consists in retrenching all useless Discourse, and in saying a great deal in a few Words.

47. **LOVE LABOUR**; if you don't want it for Food, you may for Physick.

48. **INORDINATE LOVE** is the forerunner of excessive Sorrow.

49. **HE** who spends most of his Time in vain Sports and Recreations is like him whose Garments are all made of Fringes, and his Diet nothing but Sauce.

50. **VAIN** Wishes serve only to punish us by the Inquietudes they cause in us; 'tis actually to lead an unquiet Life to be happy only in Hopes.

51. **THE** coming of People successively after divine Service has begun, distracts the Minds both of the Minister and his Audience; it shews a Negligence in those that do sit, and gives Offence to them that see it.

52. **A** Man can't be agreeable, and good Company, unless he's able to think nicely, and readily lay up all that's said in Conversation, which he can never do, unless he has a good Fund of Wit, a faithful Memory, and an Imagination suitable; 'tis requisite likewise to be a Master of one's own Mother-Tongue, and know all the Niceties, Beauties, and Delicacies of it. Without this tho' our Thoughts were the best in the World we cannot expect they should please.

53. **'TIS** observable that daring and undertaking Fellows have ever been the Darlings of the Populace, who are so credulous as to take Men's Characters even from themselves, and believe Pretenders in ev'ry Art to be really what they profess: Bold Ignorance passes upon the Multitude for Sense. Confident Knaves live upon credulous Fools.

54. **UNLAWFUL** Love being an unmannerly Guest we should guard against it, because we know not how late in the Ev'ning of Life it may intrude for Lodging.

55. **TRANQUILLITY** unless we look for it in God is not to be had, it is he alone that can give it us; as soon as you fix your Eyes upon him, you'll despise ev'ry thing you have seen before; from that very Moment you begin

to love him, you'll forget ev'ry thing you lov'd before; and at the same Time your Desires are directed towards him, you'll renounce all the Pretensions you ever had to any thing else in this World.

56. HEALTH more to be desired than Life is a Truth not contradicted by that Max^m, The End's better than the Means; for I hold not Health to be subordinate to Life, but Life to Health. Being is the Means, and Well-being is the End.

57. WERE Men as jealous of God's Honour, as they pretend to be of their own, they would soon see the Folly, and Madness of their wild Pursuits of Revenge, and learn to forgive as they expect to be forgiven.

58. HE who has liv'd one Day has liv'd a thousand; still the same Sun, the same Earth, the same World, the same Enjoyments; nothing more like this Day than to morrow: Death only would be new to us which is but an Exchange of this bodily State for one that is all Spiritual; but Man tho' so greedy of Novelties, has no Curiosity for this; tho' unsettled in his Mind, and still growing weary of whatever he enjoys, yet never thinks his Life too long, and would perhaps consent to live for ever: What he fees of Death makes a deeper Impression on his Mind than what he knows of it; the Fear of Pain, and Sickness, the Horrour of the Grave makes him lose the Desire of knowing another World; and the strongest Motives of Religion can but just bring him to receive his Doom with Submission.

59. COULD Men but make due Reflections, that as their Wealth and Riches may increase ev'ry Day, so their Senses which enjoy them decrease continually, the Consideration would make them less covetous and less ambitious.

60. NOTHING is so apt to harden People in their disorderly Courses as to see the same practic'd in others; certain Actions which appear abominable to us in our Solitude.

lirude look with a quite different Face when we see them commonly done.

61. **THE** Knowledge of our own Being we have by Intuition. The Existence of a God Reason clearly makes known to us. No Existence of any Thing only of God can certainly be known further than our Senses inform us.

62. **LIBERTY** unseasonably obtain'd is commonly intemperately us'd.

63. **LOVE** as naturally degenerates into Hatred as Wine into Vinegar.

64. **INDUSTRIOUS** Wisdom often prevents what lazy Folly thinks inevitable. **INDUSTRY** argues an ingenuous, great, and generous Disposition of Soul by unweariedly pursuing Things in the fairest Light, and disdains to enjoy the Fruit of other Men's Labours without deserving it.

65. **KNOWLEDGE** soften'd with Complacency, and a yielding sweetness of Temper makes a Man equally belov'd and admir'd by all the World that knows him, but join'd with a severe, morose, and an assuming Behaviour makes him not only shunn'd, and fear'd, but mortally hated by ev'ry Creature.

66. **EMULATION** is a noble Passion; 'tis enterprising, but yet just; for it keeps a Man within the Terms of Honour, and makes his Conquests for Glory both fair, and generous, because it strives to excel, only by raising itself, and not by depressing another.

67. **THE** Resemblance of Truth, is the utmost Limit of Poetick License. Beyond the actual Works of Nature, a Poet may go, but not beyond the conceiv'd Possibility of it.

68. THERE is not any Benefit ever so great, or glorious in it self, but it may be exceedingly sweeten'd, and improv'd by the Manner of conferring it.

69. 'TIS said that when *Aristotle* saw the Books of *Moses* he commended them for such a majestick Style as might well become a God, but withal said, That Way of writing was not fit for a Philosopher, because there was nothing proy'd, but Matters were deliver'd, as if they would rather command than perswade Belief.

70. To pretend to have the World in Contempt, when we have none of it in Possession, and to talk scornfully of it before we know what it is, proceeds rather from little Breeding, and less Manners, than true Magnanimity and Greatness of Soul.

71. THE Precepts and Admonitions of a very good Man have in them a great Power of Perswasion, and are apt to move strongly, and to inflame others to go, and do likewise: But the good Instructions of a bad Man are languid, and faint, and of very little Force, because they give no Heart, or Encouragement to follow that Counsel which they see, he that gives it, do's not think fit to take himself.

72. THOSE Women who by Reason, and Virtue have acquired a Firmness, and Solidity of Soul are as sure Repositories of a Secret as the most masculine Confident; such therefore should be clear'd of the general Accusation, their Example shews the rest that Nature has put them under no fatal Necessity of being thus impotent. A Secret's no such unruly Thing but it may be kept in, they may take the wise Man's Word for it: *If thou hast heard a word let it dye with thee, and be hold, it will not burst thee.*

73. I know no Duty in Religion more generally agreed on, nor more justly requir'd by God than a perfect Submission

mission to his Will in all Things; nor do I think any Disposition of Mind can either please him more, or become us better than that of being satisfy'd with all he gives, and content with all he takes away: None I am sure, can be of more Honour to God, nor of more Ease to our selves; for if we consider him as our Maker, we dare not contend with him; if as our Father, we ought not to mistrust him; so that we may be confident whatever he do's is intended for our Good, and whatever happens that we interpret otherwise, yet we can get nothing by repining, nor save any thing by resisting.

74. HE who lies under the Dominion of any one Vice must expect the common Effects of it. If lazy, to be poor; if intemperate, to be diseas'd; if luxurious, to dye sometimes, &c.

75. IF Actions derive their Guilt, or Piety from our Intentions, then the meanest Soul may be a Heroe in Religion: There can be no Bounds set to holy Meanings, my Actions may be confin'd, and fetter'd by Impossibilities, but my Intentions are free as Angels. After the Resurrection to all Eternity, is Time enough to reward pious Actions, but before that, betwixt Death and Judgment, the holy Soul shall be fully rewarded for all good Intentions: As it did often do its Part in Piety without the Body, so it shall receive the glorious Crown of Righteousness before it.

76. A skilful Astrologer, a Stranger to *Socrates*, upon calculating his Nativity delineated him an ill-temper'd Man, for which his Ability was sufficiently questioned; but the good Philosopher justify'd the Artist, saying, such as he describes me to be, I was born; but since that Time I have been born again, and my second Nativity has cross'd my first. So *Stilpo* a Philosopher of *Megara* naturally given to Wine, and Women, yet was never known debauch'd by either.

77. He that is in such a Condition as do's place him above Contempt, and below Envy, cannot by an Enlargement of his Fortune be made really more rich, or more happy than he is.

78. I think it mayn't appear Heterodox to say, that as all Men sinned in *Adam* without their personal Knowledge, or Consent; so some may be saved in *Christ* without a particular, or personal Belief in him, of whom perhaps they never so much as heard.

79. PLURALITIES, and Non-residents were never heard of in the primitive Ages; and 'tis a Shame there should be so many fat Parsonages, and yet so many lean Parsons. It is the Devil's Market where Church-Livings are bought and sold, and such spiritual Hucksters deserve to be whipt out of the Temple.

80. DEATH never happens but once, yet we feel it ev'ry Moment of our Lives; 'tis worse to apprehend than to suffer. Men should consider since the End of Life is inevitable; all Regrets for the Loss of it are insignificant, and that the Death which prevents Dotage comes more seasonably than that which ends it.

81. 'Tis impossible without being Master of a good Address to gain the publick Esteem, and to make one's Talents appear so to Advantage that the World may never be disgusted or glutted with them.

82. THE Desire of GLORY the *Philosophers* themselves acknowledge to be the last thing a wise Man puts off; and if it is a Bait which *Angels* swallowed how hard must it needs be for Souls ally'd to Sense to resist it.

83. WHEN People are injur'd, and know themselves innocent; they're commonly negligent, believing that Truth will bear out it self.

84. THE

84. THE true Estimate of Living is not to be taken from Age, but Action. A Man may dye old at forty, and a Child at fourscore.

85. PRUDENCE and Experience are the Gifts of Age; his no Dishonour to Youth to be without that which Age alone can give.

86. THAT which is Splendour, Sumptuousness and Magnificence in People of Quality, is in private Men Extravagance, Folly and Impertinence.

87. HAD Sampson's Head contained the Tythe of that Strength said to have resided in his Heart, a Mistress had never understood where it lay.

88. THE Contentedness which some pretend to, if well examin'd means something of Sloth as well as Moderation.

89. No Trees bear Fruit in Autumn unless they blossom in the Spring. To the End that my Age may be profitable, and laden with ripe Fruit, I'll endeavour that my Youth may be studious, and flower'd with the Blossoms of Learning, and Observation.

90. LOVE refines a Man's Behaviour, but makes a Woman's ridiculous.

91. To bear with the Imperfections of our Neighbour is one of the chief Points of Love we owe him.

92. GRIEF like Fire, the more 'tis cover'd, the more it rages.

93. A continual and moderate Sobriety is much better than violent Abstinencies made by Fits, and mingl'd with many Intermissions.

94. A great Enhancement of Pleasure arises from its being unexpected, and Pain is doubled by being foreseen.

95. HE who has Learning, and not Discretion to use it, has only the Advantage of having more Ways to expose himself.

96. HE that hazards his Life upon an honourable Score deserves the same Reward as if he had lost it.

97. HAPPY is the Man who can be acquitted by himself in Private, by others in Publick, and by God in both.

98. THE Indiscretion of talking too freely of one another is the Source of those so many Differences which embroil Mankind. Such as having heard disobliging Discourses repeat them again to the Person concern'd are much mistaken if they think to oblige him by those indiscreet Confidences; it grates us to the Heart to hear a Man who is so imprudent to tell us to our Faces vexatious Things, tho' he only repeat what others have said of us.

99. THE *Grecians* esteemed JUSTICE above any other Vertue, therefore the Vulgar for these three Reasons stand affected towards the Deity; they think him blest and happy for his want of Death and Corruption, they fear and reverence him for his Power and Dominion, but above all they love and adore him for his Justice.

100. INFERENCE is looked on as the great Act of the rational Faculty, and so it is when rightly made, but the Mind either desirous to enlarge its Knowledge, or very apt to favour the Sentiments it has once imbib'd is forward to draw Inference, and therefore often makes too much haste before it perceives the Connection of the Ideas that must hold the Extreams together.

101. CHARITY will prompt me to prefer a greater Concern of my Neighbours before a slight one of my own, but

but in equal Circumstances I'm at Liberty to be kind first to my self; but if I will recede even from that, I may; 'tis then to be accounted among the heroick Flights of Chastity, not her binding and indispenfable Laws.

102. TRUE Religion in general is the Obligation of reasonable Creatures to render such Acts of Worship to God, as are fuitable to the Excellency of his Nature and their Dependance upon him.

103. NO Man has Reason to think himself rejected of God, either from Eternity, or in Time, that do's not find the present Marks of Reprobation in his ill Intentions and Actions.

104. LOVE is the Epitome of our whole Duty; and all the Sweetnesses and Endearments of Society that can be, so long as they're lawful and honest, are not only consistent with it, but Parts and Expressions of it.

105. THERE is an happy Contagion in Goodness; we may perhaps be kindled like green Wood by the neighbouring Flame, the Example of another's Zeal may awaken mine; Those Showers of Benediction which the Prayers of good People bring down are so plentiful, that some Drops at least may scatter upon those about them.

106. WISDOM, Valour, Justice and Learning can't keep a Man in Countenance that is possess'd with those Excellencies, if he wants that less Art of Life and Behaviour called GOOD-BREEDING. A Man endow'd with great Perfections without this, is like one who has his Pockets full of Gold, but always wants Change for ord'nary Occasions.

107. THOSE who perpetually praise themselves, and blame others, look as if they meant to make their own Figures appear brighter by these Shades, and to recommend their own Conduct by censuring that of their Neighbours.

108. We ought always to make Choice of Persons of such Worth and Honour for our Friends; that if they should ever cease to be so, will not abuse our Confidence; nor give us Cause to fear them if Enemies.

109. HOWEVER partial History is in mentioning the Actions of great Men, which will not allow them to participate with the Vulgar in the Weaknesses incident to humane Nature; yet ev'ry the greatest Spirit has its Allay of Imbecillity. The most knowing Scholar has found a Period beyond which his curious Search could not move; the wisest Politician has discern'd when he err'd, and blush'd at the Mistake; and the boldest Soldier at some Time or another has found the Coward trembling in him: We may by our Endeavours raise Nature something above her Frailty, but never triumph over her 'till Death.

110. TIS a Remark of *Antisthenes*, That if a Man would lead a secure and unblameable Life, he should either have ingenuous, and honest Friends, or very sharp, and bitter Enemies; because the first by their kind Admonitions would keep him from sinning; the latter, by evil Words, and vehement Invectives. An Enemy sees, and understands more in Matters relating to us than our Friends do, because in *Plato's* Opinion, Love is blind, especially in discerning the Imperfections of the Thing belov'd. But Spite, Malice, Ill-Will, Wrath, and contempt Talk, are very inquisitive and quick-sighted: Friendship's grown speechless, and has left off that Freedom it did once use, therefore we must expect to hear Truth only from the Mouths of our Enemies.

111. FORGIVING Enemies is only a private Virtue, not the Rule of publick Government.

112. A Vow is a kind of Prison which restrain'd Nature has a Mind to break.

113. THERE'S

113. THERE'S no greater Enemy to Mankind than Folly, that poor, base, low, fordid, slavish Condition, which renders a Man wearisome to himself; and contemptible to others; expos'd to ev'ry one's Deceit, and Craft, a Slave to his own Passions, and other's Flattery, a Stock whereon to graft any Vice, Shame, or Misery.

114. I have not observed any *Physiognomical* Signs infallible, tho' many of them concur in the same Indication, and famous Authors, and Proverbs seem to authenticate them; for the Temperature of the Body appears to be no more the Cause of the Actions of the Soul, than the Temper of the Ax is the Cause of cutting.

115. As those Bodies are commonly the most healthful that break out in their Youth, so many Times the Souls of Men prove the sounder for having vented themselves in their younger Days: None are observed to become greater Enemies to Vice, than those that have been the Slaves of it, and are so blest'd and happy as to have broke their Chain.

116. SINCE humane Nature's most delighted with those Actions to which it is most accusom'd, then how absolutely necessary is it for us to gain *Habits* of Virtue in this Life, if he would enjoy the eternal Pleasures of the next? Heaven will not be capable of affecting those Minds which are not qualify'd for it: We must in this World gain a Relish of Truth, and Virtue, if we would be able to taste that Knowledge and Perfection which are to make us happy in the next. The Seeds of those spiritual Joys, and Raptures, which are to rise up, and flourish in the Soul to all Eternity must be planted in her during this her present State of Probation: In short, Heaven is not to be look'd upon only as the Reward, but as the natural Effect of a religious Life. On the other hand, those evil Spirits who by long Custom have contracted in the Body *Habits* of Sensuality, Malice, and Revenge, an Aversion to every Thing that's good, just, and laudable,

able, are naturally season'd, and prepar'd for Pain and Misery; their Torments have already taken Root in them, they can't be happy, when divested of the Body, unless we may suppose that Providence will in a manner create them anew, and work a Miracle in the Rectification of their Faculties. They may indeed taste a kind of malignant Pleasure in those Actions to which they're accusom'd, whilst in this Life; but when they're removed from all those Objects which are here apt to gratify them, they will naturally become their own Tormentors, and cherish in themselves those painful Habits of Mind which are call'd in Scripture Phrase, *The worm which never dies*. This Notion of Heaven and Hell is so very conformable to the Light of Nature, that it was discover'd by several of the most excellent Heathens. It has been finely improv'd by many eminent Divines of the last Age, particularly Dr. Tillotson and Sherlock, but there's none who has rais'd such noble Speculations on it, as Scott in his first Book of the *Christian Life*, which is one of the finest, and most rational Schemes of Divinity that's written in our Tongue, or any other. That excellent Author has shown how every particular Custom, and Habit of Virtue, will in its own Nature produce the Heaven, or a State of Happiness in him who shall hereafter practice it: As on the contrary how ev'ry Custom and Habit of Vice will be the natural Hell of him in whom it subsists.

117. THE Foundation of a vigorous Old-age is a good Constitution of the Body, and to keep good Order, and govern our selves by the Rules of Temperance in Youth, the Effects whereof are the best Provision we can lay in for Age; for Intemperance brings not only grey Hairs, but green Years with Sorrow to the Grave.

118. AN uncultivated Mind like unmanur'd Ground will soon be over-run with Weeds.

119. ALL can't be happy at once because the Glory of one Estate depends upon the Ruin of the other, where arriving

Living at their Meridian, they decline in Obscurity, and fall under the Horizon again.

110. **SELF-DENIAL** is not only the great Foundation of all civil Vertues, but our *Saviour* also made it the first Law and Condition to all his Disciples; and there's none above the Necessities of Life, but has frequent Opportunities of exercising this noble Quality.

111. **POVERTY** is then only Matter of Disgrace and Reproach when 'tis attendant on Sloth, and Idleness; or Wantonness, and Prodigality.

112. **FROM** knowing much proceeds the admirable Variety and Novelty of *Metaphors, Similitudes, &c.* which are not to be met with in the Compass of a narrow Knowledge.

113. **NO** Passion so strong in Men, and so universal in all Ages, and Nations, as that of acquiring **GLORY** by publick Services. Not only Statues, and Triumphs, but even Crowns of Leaves bestow'd as a national Acknowledgement of distinguishing Merit, have always been pursued with as much Eagerness, and Danger, as ever the Reward of Riches possibly can.

114. **THE** Dotage ascribed to Old-age is in some, not so much the Effect of Time, or a returning to, as a continued Stay with Childhood; for they that want the Curiosity of furnishing their Memories with the Rarities of Nature in their Youth, and pass their Time only in making Provision for Ease, and sensual Delight, are Children still at what Years soever. Wisdom and Virtue are the only Preservatives.

115. **THE** slothful Person like an Arrow from a feeble Bow falls short of what he aims at; therefore let some good Act, or another, be still as an Anchor to the floating Mind.

126. FORTUNE may begin a man's Greatness, but 'tis Virtue that must continue it.

127. OH TEMPERANCE thou Virtue without Pride, and Fortune without Envy, that gives Indolence of Body, and Tranquillity of Mind, the best Guardian of Youth, and Support of Old-age, the Precept of Reason as well as Religion, and Physician of the Soul, as well as the Body, the tutelar Goddess of Health, and universal Medicine of Life!

128. 'Tis not Custom (as *Plutarch* observes) which makes even the best Life pleasant to those who choose it, but it must be Prudence in Conjunction with it, which not only makes it the best for its kind, but sweetest in its Enjoyment.

129. INSULT not Misery, neither deride Infirmary, nor ridicule Deformity; the first shews Inhumanity, the second Folly, and the third Pride. He that made him miserable, made thee happy to lament him: He that made him weak, made thee strong to support him: He that made him deform'd, if he has made thee otherwise, don't shew thy Ingratitude to thy great Creator by despising any of his Creatures.

130. THE Commonalty by their Quiet and Profit most commonly measure the Virtue and Piety of their Princes.

131. OUR Buildings like our Children are obnoxious to Death, and Time scorns their Folly who place a Perpetuity in either.

132. NATURE instructs us to a Subordination; and as in our own, so in a politic Body 'tis monstrous either to have no Head, or to have more than one.

133. **DISORDER** a greater Enemy to Mankind, and has destroy'd more than Age, the Sword, or Pestilence, Order is the true Parent of prosperous Success.

134. 'Tis dangerous to step aside out of the Path of Innocence and Vertue upon any Presumption to be able to get into it again.

135. **VIRTUE** an Act of loving that which is most lovely, and that Act is Prudence, from whence not to be mov'd by Constraint, is Fortitude; not to be allur'd by Enticements, is Temperance; nor diverted by Pride, is Justice: The declining this Act is Vice.

136. **BE** not punctual in taking Place of any Man, If he be thy Superior, 'tis his Due; if thine Inferior, 'tis his Dishonour: 'Tis thou must honour thy Place, not thy Place thee.

137. **PERCEPTION** the Inlet of Knowledge. All natural Philosophy which is not built upon Experiment is but a meer conjectural Amusement.

138. **ILL-FORTUNE** is not content with bringing us into calamitous Circumstances, but she makes us more tender and sensible of every Thing that wounds us, and Nature which ought to resist her, is in Confederacy with her, and gives us a more exquisite Sense of our Misfortunes.

139. **POMP**, and Splendour don't satisfy all those whom they surround; the Excess of Delight palls the Appetite oftner than it pleases it.

140. **SINCE** all the Advantages of Nature, and Fortune join'd are not able to create an entire Happiness in this Life, we should therefore search for it without Disquiet, enjoy it without Eagerness, and lose it without Regret.

141. **HAPPY**

141. **HAPPY** is that Mind which can entirely resist some Passions, and only unbend it self to some others. It would be then void of Fear, Sadness, Hatred, or Jealousy. It would desire without Violence, hope without Impatience, and enjoy without Transport.

142. A Man will never be either learned or agreeable if he do's not apply himself to Reading; without that the best natural Parts are commonly dry and barren.

143. **YOU'RE** so far from obliging a Man by relating to him the ill Things that have been said of him that you are quickly paid for your Indiscretion by becoming the first Object of his Aversion and Resentment.

144. **WITH** Discretion the vicious preserve their Honour, and without it the virtuous lose it.

145. **TAKE** heed how you disguise your self, and copy others. Stick to Nature if you desire to please, for whatever is fictitious and affected is always insipid and distasteful.

146. **BENEFITS** increase or diminish Friendship according to the different Circumstances that accompany them. A Man's Blood rises against those that discover their Regret to do him a Pleasure. There's as much Art required in giving as refusing. A Denial qualify'd with some Soft'nings and a great Demonstration of Sincerity do's not offend rational Persons.

147. **SLOTH** contracts a Stagnation of Humours, Numbness of the Joints, Dulness of the Brain: By it the Spirit's relax'd, the Understanding unbent and overgrown with Rust, and Rubbish, and the Memory perish'd and confounded.

148. **IF** we did but reflect, 'twou'd be easy to observe that the too great Desire of outshining, and dazling others,

renders Conversation disagreeable. We are willing at any Rate to give a great Idea of our Merit. This Desire puts us upon a Flow of Talk, without giving others the Leisure or Opportunity to exert their small Talents, and so they depart sour'd and provok'd, against those that have thus kept them in Amusement.

149. DISCOURSES of our selves, and our own Actions, ought to be very seldom, and very well chosen, except it be to intimate Friends.

150. RESERVEDNESS is the Source, and Slowness of Belief the Sinew of Prudence. 'Tis Wisdom sometimes to seem a Fool, at least ignorant, by that Means to lye out of the Reach of Observation and Jealousy.

151. NEVER assent, merely to please, for that betrays a servile Mind; nor contradict, to vex; for that argues an ill Temper and ill Breeding.

152. OLD-AGE is the Haven of Evils, therefore all Things hasten to it.

*There's something in Old-age I would not shun,
Experience by long Traacts of Time is won.*

Aristotle observes that old Men are more incredulous than others, because the Use and Experience they have had of the Uncertainty of Things awakens their Circumspection, and holds them upon their Guard.

153. REASON the most rais'd Faculty of humane Nature: No Persons better deserve the Name of Men than such who allow their Reason a full Employment; no Gust so exquisite as that of the Mind. They are little better than Brutes who can patiently suffer the Imprisonment of their Intellects in a Dungeon of Ignorance.

154. RELIGION is the best Armour, but the worst Cloak.

155. WINE

155. WINE is such an odd Whetstone for Wit, that if it be often set thereon, 'twill quickly grind all the Steel out, and scarce leave a Back where it found an Edge.

156. PROBABLY the Reason why many Men who are sufficiently dull in other Matters, yet can talk prophanely, and speak against Religion, with some kind of Salt and Smartness is, because Religion's the Thing that frets 'em; their Consciences are gall'd by it, and that makes 'em winch and fling, as if they had some Mettle in them.

157. IT proceeds from a weak Judgment to credit all you hear, and imitate all you see.

158. THE Fault which you suffer in your Friend you stand guilty of your self.

159. LARGE Encomiums the Scripture has given to several learned Men. *Moses* was famous for being vers'd in all the Learning of the *Egyptians*: And *Solomon* for his general Knowledge, particularly in Plants, from the Cedar to the *Hyssop*. *Daniel* was chief of the Magicians. *Abraham* was a great Astronomer. *David* and *Job* were eminent Philosophers, &c. LEARNING if rightly apply'd makes a young Man thinking, attentive, and industrious, confident, and wary; an old Man, chearful, and reserv'd. 'Tis an Ornament in Prosperity, a Refuge in Adversity, an Entertainment at all Times, it cheers in Solitude, and moderates upon a Throne.

160. DEPRIVATION of one Sense doubles the Vigour of another.

161. NONE so strict Exactors of Modesty from others, as those who are most prodigal of their own.

162. POWER is weakened by the full Use of it, but extended by Moderation. I choose rather to win by Kind-

ness into a voluntary Compliance, than to awe by Severity into a forc'd Subjection.

163. IF Men could but reflect on, and consider the great, the generous Seeds planted within them, that might (if rightly cultivated) enoble their Lives, and make their Virtue venerable to Futurity; how could they without Pain perceive the universal Degeneracy from that *publick* Spirit which ought to be the first and principal Motive of all their Actions? The *Greeks* and *Romans* were wise enough to keep up this great Incentive; with them, 'twas impossible to be in the Fashion without being a *Patriot*. All Gallantry had its first Source from hence; and to want a Warmth for the publick Welfare was a Defect so scandalous, that he who was guilty of it had no Pretence to Honour or Manhood. When the universal Bent of a People seems diverted from the Sense of their common Good, and Glory, it looks like a Fatality, and *Christs* of impending Fortune.

164. IT proceeds from the Heighth of Incivility, and a sordid Education to ridicule any one for their natural Infirmities or Imperfections; no Reproaches vex People more: They who have the true Taste of Conversation enjoy themselves in a Communion of each other's Excellencies and not in a Triumph over their Imperfections; there are some Tempers so sweet and obliging that they take Pleasure in observing the Virtues and Perfections of others; so that whatever Faults they have of their own are overlook'd, conceal'd, or wink'd at out of common Gratitude by all their Acquaintance.

165. PRUDENCE requires all wise Men to weigh their Actions in the Ballance of Reason, and to judge whether there be any due Proportion between the Hazard run, and the End propos'd.

166. THERE are but two Means in the World of gaining by other Men, that's by being either agreeable, or useful,

167. STORMS

167. STORMS and Tempests give Reputation to Pilots. Our Moderation has much less to apprehend from the Miseries of Adversity than the Snares of Plenty, but then 'tis infinitely more glorious to surmount them.

168. THE following Consideration may abundantly serve to teach us to pardon Injuries : The Committers of them must be either chosen, or reprobate; if the first, how dare we to hate those whom God shall eternally love? and if the other, are not the Flames which shall eternally devour them be sufficient to quench our Thirst, of Revenge?

169. PAST Enjoyments are anxious, past Sufferings pleasing in the Reflection. The Memory of the one makes us understand our Strength, the other our Weakness.

170. THERE are few Men but what stand indebted to Adversity for their Vertues.

171. OUR Pleasures would be insipid if some Disappointment did not heighten their Relish.

172. THE continual Society even of the best Men becomes at length tiresome or insensible, which makes those Persons that have a delicate Apprehension of Pleasure, voluntary remove themselves from one another, to avoid the Disgust that threatens them, and to have a better Taste of the Charms of Conversation by a new Vigour which they bestow upon their Thoughts.

173. OF all Enemies those of a cowardly Temper are most to be fear'd, for their want of Courage makes them use private Revenges, and Treacheries, when a valiant Man attacks you openly, and gives you Warning that you may stand upon your Guard.

174. HAVING put in the Ballance, and weigh'd the PROTESTANT RELIGION with all others that are extant, I now make THAT the Object of my Choice,

which before was only the Effect of Prepossession; and as I was list'd a Soldier of *CHRIST* in my Baptism, so now I declare my self a Volunteer in his Service; what was then done without my Knowledge, I now ratify by my free Consent, and I resolve not to change my Banner as long as I live.

175. 'TIS no Sollecism in Divinity, to say, that the Prince of Peace is the Lord of Hosts. The Church-militant is his Army, compos'd of many Battalions in different Posts, and under various Orders. So long as they all serve the great Captain of our Salvation, and practice well the Discipline of their Arms, I refuse not to give the Word of Peace to any, let him be of what Company soever.

176. WE should distinguish betwixt the Resolution of a Hero, and the Resignation of a Christian, and betwixt the Motion of Philosophy, and the Impulse of Religion; I would not have my Soul 'numb'd with a stoical Insensibility, but calm'd with a Christian Patience, the Result of Moderation, not Sloth.

177. THE less the Occasion of Sin, the greater the Nature of it. Sins like Shadows towards the Evening of Life grow great and monstrous, and as Wounds torment us most towards Night, so do the Wounds of Conscience near the Night of Death.

178. I can pray kneeling, standing, or sitting, either at my Business, or at my Repast, with, or without Words and Ceremonies, and this I take to be the only Method of complying with St. Paul's Counsel when he bids us *Pray without ceasing*. A swift and pious Ejaculation many times do's the Office of a Multitude of Words, (tho' the most apt and elegant in humane Language) since God understands the Dialect of the Heart as well as that of the Tongue, being the Architect of both. In all this I aim at a Devotion that's masculine and solid, discreet and humble,

humble, sincere and modest, full of primitive Reverence, and the Fervour of the first Ages.

179. IF I'm not so happy as I desire, 'tis well I'm not so miserable as I deserve: I have received much more Good than I have ever done, and done more Evil than I have ever suffer'd.

180. HE that constantly makes head against the Assaults of Fortune shall be sure at last to be victorious, and gain his Ends.

*Fortune a Goddess is to Fools alone,
The Wise are always Masters of their own.*

181. THO' Silence is not always the Mark of a wise Man, yet Noise and Impertinence certainly discover the Fool.

182. THE sullen melancholy, the austere, grave, and silent Observer are seldom belov'd.

183. PUNISHMENT is as natural an Effect of Sin, as Smoke is of Fire; we must put out the one, in order to prevent the other.

184. THE Searcher of Knowledge may be call'd industrious, the Knower, skilful; the User, prudent; the Confirmer, expert; the Abuser, crafty; but the Inventor is only witty, INVENTION being the most painful Action of the Mind.

185. HE that discovers his Secret to another sells him his Liberty, and becomes his Slave; but if he reveal it, the Reproach is his, tho' the Inconvenience be mine, nor would I exchange my Damage for his Disgrace.

186. SINCE God is pleas'd to call the Body the Temple and Residence of his holy Spirit, our Affections should

not turn it to a Brothel-House, our Passions to a Beldam, nor our Excesses to an Hospital.

187. As the Fear of God is the Beginning of Wisdom, so the Love of him is the End of the Law.

188. HISTORY tells us of illustrious Debauchees, but there never was an illustrious Miser in Nature. Grandeur of Soul cannot consist with the sordid Baseness of Avarice: Besides what can be more unjust than to keep up that which is the Soul of Commerce, and affords us the Conveniencies of Life, to make no Use at all of it: 'Tis to persevere in the Crime, and to rob the Publick by a continued Theft of what was once extorted from private Persons. Those that take away with Violence in order to disperse with Profusion, are much more excusable.

189. OUR All-knowing Maker reserves to himself the sole Intelligence of his Work, he animates the Springs of our Soul, but he conceals from us the admirable Secret that makes them move.

190. 'TIS an Errour to condemn Pleasures as Pleasures, and not as they're unjust and unlawful; let them be never so innocent, the Excess is criminal, not only brings Disgrace but Disatisfaction, and hurts the Constitution no less than the Credit.

191. PLEASURE has no Influence on Minds that are corrupted and spoil'd with all Sorts of Debauchery and Excess, the Irregularities of the Body darken the Light of the Reason.

192. WHERE there's no Capacity there Perswasion's vain, for Wisdom cannot be profitable to a Fool, nor Wit to him that do's not know how to use it.

193. COMMERCE with the World furnishes us with Pleasure while we're capable of relishing it, and 'twou'd be the highest Ingratitude to be a Burthen to it, when we

we can give it nothing but Disgust. I'd rather live in a Desert than give my Friends Occasion to pity me, or to furnish those that are not so with a Subject for their malicious Mirth and Raillery; but the Mischief is, a Man is not sensible when he becomes weak and ridiculous.

194. TOO austere a Philosophy makes few wise Men; too rigorous a Government, few good Subjects; too harsh a Religion, few devout Souls, I mean that will long continue so, for nothing's durable that is not suitable to our Nature.

195. WHAT contributes to make the Spring-time of our Life incapable of the Advantages of a true and solid Friendship, is, that young Men, generally speaking, hate even the very *Idea* of Vertue; that Name gives them as much Horror as its contrary pleases them, and as they look upon its Rewards to be only in Reversion, they conclude that it is Time ill-spent to set up for Wisdom, and to consult Reason when they should indulge their Senses.

196. THE Belief of a God is the best Foundation of all Pleasures, and an entire Dependance on him never suffers a Man to be without Satisfaction in Prosperity, nor Comfort in Adversity. A well regulated Mind do's not only taste Delights in the Enjoyment of any Good it receives, but it also discovers Dainties in it to thank its Benefactor for, and ev'ry Reflection it makes upon them affords new Matter for Satisfaction.

197. EXAMINE as long as you please the Goods of the World, and you'll always find them much more desirable than really they are, 'till you have enjoy'd them. Examine likewise all the Evils, and you'll still find them to be fear'd beyond what they ought to be, 'till you have made the Experiment.

198. No one's oblig'd to think beyond his Capacity, and we never transgress the Bounds of good Sense but when we aim to go beyond it.

199. No Man despises Honour but he that despairs of it.

200. THEY that will observe nothing in a wise Man but his Oversights and Follies, nothing in a good Man, but his Failings and Infirmities may make a Shift to render a very wise and good Man very despicable. If one should heap together all the passionate Speeches, all the froward, and imprudent Actions of the best Man, all that he had said or done amiss in his whole Life, and present it all at one View, concealing his Wisdom and Virtues, the Man in this Disguise would look like a Madman or Fury; and yet if his Life were fairly represented and just in the same Manner 'twas led, and his many and great Virtues set over against his Infirmities and Failings, he would appear to all the World an admirable and excellent Person. But how many and great soever a Man's Ill-Qualities are, 'tis but just that with all this heavy Load of Faults he should have the due Praise of the few and real Virtues that are in him.

201. WISDOM requires three Things, Knowledge to discern, Judgment to weigh, and Resolution to determine.

202. A passionate Expression is often forgiven, but Raillery in cold Blood never, it being a sure Sign of Want of Esteem.

203. THE Wit of Man do's more naturally vent it self in Satyr and Censure, than in Praise and Panegyrick.

204. GRANT a Courtesy, if you intend it at all, willingly and speedily, for that doubles it; to keep long in Suspence is churlish, for by long Expectation the Passion to the Favour dies.

205. As it is most pleasant to the Eye to have an endless Prospect, so it is an inconceivable Pleasure to a finite Under-

Understanding to view unlimited Excellencies which have neither Shores nor Bounds; tho' it can't possibly comprehend them, yet there is an ineffable Pleasure in Admiration.

206. THE Majesty of PRINCES is censur'd as Pride; their Facility, Baseness; if grave, the People love them not; if familiar, they scorn 'em; if melancholy, nothing will oblige them; if prudent, subtil and crafty; if free and ingenuous, improvident: All their Words and Actions receive an ill Interpretation; if Conquerours, they're Ambitious; if Peaceable, Cowards; if Liberal, Prodigal; if Provident, Covetous; if Valiant, Rash, &c.

207. GREAT and ingenuous Spirits are much sooner brought to Repentance by a Sense of Mercy than of Terror; for Terror begets a stupifying Fear which dams and stops up all the Passages to, and from the Soul, and made the Wretch in the Gospel stand speechless, and amaz'd at *Christ's* Demand, whereas Mercy opens the Heart, and melts it.

208. HE that credits an ill Report is almost as criminal as the first Inventor of it.

209. THEY who oft'nest meet with infamous Deaths are those who foolishly squander away their Estates, and as shamefully repair 'em.

210. THERE is something which can never be learn'd but in the Company of the Polite. The Virtues of Men are catching as well as their Vices, and your own Observations added to these will soon discover what it is that commands Attention in one Man, and makes you tir'd and displeas'd with the Discourse of another.

211. SOME of the Fathers say, that *St. Thomas's* Infidelity has done the Church more Service, than the Faith of all the other Apostles, it being an incontestable Proof of the Resurrection.

212. MERCY

212. MERCY in Particulars is sometimes Cruelty in the general.

213. THE likeliest Way to thrive, is Method in Business; and never to do that by another that you can conveniently do your self, and defer not 'till to Morrow what ought to be done to Day, and despise not small Things.

214. HAD I been a *Heathen*, I believe I should have sacrific'd to no other God or Goddess but Truth, and Friendship, those would have been to me the King and Queen of Heaven.

215. EVERY one makes Fortune his Friend or Foe according to his good or bad Conduct.

216. As reconciling Enemies is the Work of God, so separating Friends is the Work of the Devil.

217. A prudent Man will avoid talking much of any particular Science for which he's remarkably famous; besides the Decency of the Rule, 'tis certainly founded on good Policy. A Man who talks of any Thing he is already famous for, has little to get, but a great deal to lose. He who is sometimes silent on a Subject where ev'ry one is satisfy'd he could speak well, will often be thought no less knowing in other Matters where perhaps he's wholly ignorant.

218. LET all young People forbear the Use of much Wines, and strong Drinks, as well as spic'd and hot Meats, for they introduce a preternatural Heat into the Body, and at last hinder and obstruct, if not at length extinguish the natural.

219. NOTHING is more silly than the Pleasure some People take in what they call, *speaking their Minds*. A Man of this Make, will say a rude Thing for the meer Pleasure

Pleasure of saying it; when an opposite Behaviour full as innocent, might have preserved his Friend, or made his Fortune.

220. 'TIS Vertue that makes the Mind invincible, and places us out of the Reach of Fortune, tho' not out of the Malice of it. When *Zeno* was told that all his Goods were drown'd; Why then, said he, Fortune has a Mind to make me a Philosopher: Nothing can be above him that is above Fortune, no Infelicity can make a wise Man quit his Ground.

221. CUSTOM without Reason is no better than ancient Errour.

222. RAILLIERIES are not good, unless they be lively, and full of Salt; the Length enervates and spoils them.

223. WE may truly say of Happiness, Philosophers seek it, Divines find it, but the Religious only enjoy it.

224. HE can't rightly judge of Pleasure that never tasted Pain.

225. FORTUNE never so firm as in Misery.

226. HE that's in an Errour can't justify himself but by immediately forsaking it; that Yielding is glorious, and to be overcome by Truth honourable.

227. FLY the Company of those who are given to Detraction; to hear them patiently is criminal, and to shew the least Countenance of Encouragement is to partake of their Guilt, and promote 'em to a Continuance of it.

228 FORTUNE commonly makes haste in the Prosperity or Adversity of Princes.

229. **WIT** only to be valued as 'tis apply'd, very pernicious when accompanied with Vice.

230. **THE** Modes and Customs of this World are so engaging and bewitching, that they're the first that Fools learn, and the last that wise Men forsake.

231. 'Tis the Business of a true Critick to discover Beauties as well as Blemishes, and by a due ballancing of both, to pass a sound Judgment on the whole.

232. **PEOPLE** that have a great deal of Wit themselves are apt to over-rate the least Appearance of it in others, and those that have noble Souls of their own commonly form their Ideas of others accordingly.

233. **OUR** Lungs are like a Watch which shew the Minutes ev'ry time they breath, 'till the Clock of our last Hour strikes to call us away.

234. **WE** ought to fear no other Misfortunes but those that are inseparable from our Sins; 'tis impossible to be unhappy and innocent. A peaceable Conscience fills the Soul with Tranquility.

235. **HOPE's** the miserable Man's God, the vital Heat of the Mind, an active and vigorous Principle furnish'd with Light and Heat, to advise and execute; it sets the Head and Heart at work, and animates a Man to do his utmost; 'tis sometimes so sprightly and rewarding a Quality that the Pleasure of Expectation exceeds that of Fruition; it refines upon the Rules of Nature, and paints beyond the Life; and when Reality is thus outshin'd by the Imagination, Success is a Kind of Disappointment, and to hope is better than to have.

236. **PLEASURES** preceded by the greatest Difficulties are the most sensible.

237. As

237. As the sweetest Rose grows upon the sharpest Prickle, so the hardest Labours bring forth the sweetest Profit. No Pleasure is deny'd to the painful Person, by Use and Labour a Man may be brought to a new Nature.

238. THERE seldom lodges other than a mean and feeble Mind in an effeminate and tender Body. Labour coagulates and strengthens the Mind, while Laziness loosens and effeminates it.

239. SINCE our Persons are not of our own forming, and that 'tis God that made us, and not we our selves, when they appear defective 'tis a laudible Fortitude neither to be uneasy nor abash'd with the Consciousness of Imperfections which we can't help, and in which there's no Guilt, and consequently no Shame. Tho' in the *Old Testament* express Notice be taken of the Beauty of several Persons, yet in the *New* no Mention is made of one, not that they wanted outward Accomplishments, but the inward is what the Gospel has chiefly recommended. *Socrates* advises Youth to contemplate themselves in a Glass, that if handsome they may do nothing unworthy of their glorious Form, and if otherwise, they may mend themselves with Virtue and Wisdom, the true Ornaments of the Soul, without which the brightest body is not to be esteem'd as such.

240. WE ought to apply our Reprehensions with a great Deal of Art and Dexterity, because they're the most sovereign Physick that a Friend can prescribe, and which not only require a due Mixture of Ingredients in the Preparation of them, but a seasonable Juncture for the Patient to take them in.

241. THE best Way of reprehending those that commit Mistakes, is to do it in general, without any direct Addresses to the Person, that has forgot himself to spare him the Confusion, this indirect Way more effectually gains its Point, because it reproves without the
Sharpness

Sharpness of a Reprimand; if the Fault be of no Consequence, 'tis better seem ignorant of it than to censure it, but if it be of that Nature that we're obliged in Duty, Decency, and Friendship to admonish him that's guilty of it; it ought to be done with all the Softness and Precaution possible.

242. HE who reprehends others should be of an unblamable Conversation himself.

243. THE greatest Love and the greatest Hatred's caused by RELIGION; nothing more to be admired, and nothing more to be lamented than the private Contentions; the passionate Quarrels, the personal Hatred, and the perpetual Wars, Massacres, and Murders for Religion among Christians.

244. WHY should I have such Aversion to Men on Account of their RELIGION, we can't be sure not to be deceiv'd. The Obscurity of some Questions, the Vanity of humane Understanding the Engagements of Education, personal Authorities, the several Degrees of Possibility, the Invalidity of Tradition, the Opposition of all exterior Arguments to each other, the publick Violence done to Authors and Records, the private Art of abusing Mens Understanding, and all Perswasions into their Opinions, and ten thousand more; even all the Difficulties of Things, all the Weaknesses of Man, and all the Arts of the Devil make it impossible for any Man in so great Variety of Matter not to be deceiv'd? Why should I then, if the Persons be Christians in their Professions and Lives, hate such as, perhaps, God loves, and who love God, because their Understandings are not bred like mine.

245. THE Good or Ill of Mens Lives comes more from their Humours than their Fortunes.

246. PERSONS and Humours may be disguis'd, but Nature is like Quick-silver that will never be kill'd.

247. A Christian that's wise, ought so well to employ ev'ry Moment of his Life, as not to dread his End, for if he treads the Path of Uprightness under the Conduct of Providence, it is indifferent to him at what Time or Age he finishes his Course. The only Way to live is not to fear Death, and 'tis this Fear alone that disturbs the Repose of a voluptuous Life.

248. THE Pleasure which a Man of Honour takes in being conscious to himself of having perform'd his Duty, is a Reward which he pays himself for all his Pains, and makes him the less to regret the Applause, Esteem, and Acknowledgments which he's sometimes depriv'd of.

249. AS the SPLEEN has great Inconveniencies, so the Pretence of it is an handsome Cover for many Imperfections: It oftentimes makes Ill-nature pass for ill Health, Dulness for Gravity, and Ignorance for Reservedness.

250. A regular, well govern'd Affection do's not scorch, but like the Lamp of Life warms the Breast with a gentle and refreshing Heat.

251. AS he that can revenge an Injury, and will not, discovers a great and magnanimous Soul; so he that can return a Kindness and dares not, shews a mean and contemptible Spirit.

252. VIRTUE strengthens in Adversity, moderates in Prosperity, guides in Society, entertains in Solitude, advises in Doubts, supports in Weakness; 'tis of all Acquisitions the most precious, without it the Goods of Fortune become Evils, serving only to make us guilty and miserable, for it gives Glory to God, Utility to the Publick, Tranquility and Joy to the Conscience, Relief to some, Council to others, and Example to all.

253. LET prophane Minds laugh at it as much as they will, there's a secret *Commerce* between God and Souls of good Men, they feel the Influence of Heaven, and become both wiser and better for it. Their Thoughts are nobler as well as freer; those that truly fear God have a secret Guidance from a higher Wisdom, than what's barely humane, namely, the Spirit of Truth, which do's really, tho' privately prevent, and direct them that fear, depend, and call upon God for his Guidance, and Direction. Tho' the Divine Assistance is principally seen in Matters relating to the Soul, yet it is very often found in the Concerns which a good Man that fears God, and begs his Help, shall very often, if not at all Times find. Sir *Matthew Hale* call'd his own Experience to witness, that in the external Actions of his whole Life, he never was disappointed of the best Guidance and Assistance when he had in Humility and Sincerity implored the Divine Aid and Benediction. There are peculiar happy Flights, and bright Minutes which open to Men great *Landscapes*, and give them a full and most beautiful Prospect of Things which do not always arise out of a previous Meditation or Chain of Thought, but are Flashes of Light from the eternal Source which often break in upon the peaceful, pure, and pious Mind.

254. THE Mind of Man is not only an Image of God's Spirituality, but his Infinity; 'Tis a Substance of a boundless Comprehension, nothing do's more discover the Soul's Infinity than Thought.

255. THE Extrems either of *Youth* or *Age* make a Man's Judgment often fail him; For if he thinks too little on Things he overlooks Truth, and if too long, he's too much doz'd to perceive it, just as in the Positions of a Picture, there is but one Point most proper to shew it in, the other may misrepresent by too great Distance, or Nearness, by being too high or too low.

256. DIVINES, where Christianity is preach'd, are the Tetrarchs of Time, govern the fourth Division, for to
no

no less do the Sabbaths and Festivals amount, during those Days of spiritual Triumph, Pulpits are Thrones, and well may they be call'd a royal Priesthood.

257. IT is commonly imagin'd that a great Memory seldom accompanies a great Wit, or a good Judgment, and that those three are incompatible, that they have divers Habitations in, and a diverse Temperature of the Brain. I think the contrary is generally, but not always. Doubtless they're managed by one great Agent in the Soul which is above Temperature, Place and Matter.

258. AN entire Inactivity of Body and Mind is so far from giving us Tranquillity, that it only brings upon us an uneasy Satiety, and Disrelish of all Things about us.

259. WHAT'S lost by the first *Adam* we have recover'd by the Second, so we suffer no more by an imputed Sin, than we may enjoy by an imputed Righteousness.

260. THOSE that reveal a Secret do an Injury to those to whom they reveal it, for 'tis natural not only to hate those who tell, but them also that hear what we would not have disclos'd.

261. THE Foundation of a good Government over a Man's self is to be laid in the Command of the Passions. A good Life is aptly compared to Musick, for they who make Virtue the Scope of their Actions, proceed in Harmony and Order.

262. THE greatest Pleasure of Life is Love, the greatest Treasure Contentment, the greatest Possession's Health, the greatest Ease is Sleep, and the greatest Medicine a true Friend.

263. PRIDE is natural, and so not radically evil, any more than Anger or Love; therefore under the Notion of an Enquiry into the Advantages God has given us above others, a perfect Knowledge of our own Parts, is so far
remote

remote from Pride, that it is rather a Spur to Virtue, and only deprav'd, not invented by the Devil, who with all his Chymistry is not able to convert the Seeds of a natural Effect into the Root of Evil, tho' he has perverted this as many Things else into Malignity against God.

264. OF all the Affections that attend humane Life the Love of GLORY is the most ardent, called by some a raging Fit of Virtue in the Soul.

HONOUR's a Spark of the celestial Fire,

That above Nature makes Mankind aspire.

265. INDUSTRIOUS Wisdom often prevents what lazy Folly thinks inevitable. INDUSTRY argues an ingenuous, great, and generous Disposition of Soul by unweariedly pursuing Things in the fairest Way, and disdains to enjoy the Fruit of other Men's Labours without deserving it.

266. I look upon Arrears for past Benefits as the most sacred of all Debts, and think no Excess so commendable as an Excess of Gratitude.

267. HE that thinks to expiate a Sin by going barefoot, do's the Pennance of a Goose; and only makes one Folly the Atonement for another. In the Church of Rome a Man cannot be a Penitent unless a Vagabond by pilgrimaging about the World; that which was Cain's Curse is become their Religion.

268. WE read that St. Paul was beaten by the Jews, but never that he beat himself. If the Papists think his keeping under the Body imports so much, they must first prove the Body can't be kept under by a virtuous Mind, and that the Mind can't be made virtuous without a Scourge: The Truth is, if Mens Religion be no deeper than the Skin, 'tis possible they may scourge themselves into great Improvements, but let them lash on never so fast, they may

may as well expect to bring a Cart as a Soul to Heaven by those Means.

269. THE regular Course, and standing Order of Nature is a much more glorious Evidence of divine Wisdom, Power, and Providence, than the most miraculous Interruptions, and Disorders of it.

270. THE visible Marks of extraordinary Wisdom and Power appear so plainly in all the Works of the Creation, that a rational Creature who will but seriously reflect, cannot miss the Discovery of the Deity.

271. 'TIS observable that thro' all Successions of Men there never was any Society, any collective Body of Atheists. A single one might here and there perhaps be found as we sometimes see Monsters, and mishapen Births; but for the Generality they had always such Instincts of a Deity, that they never thought they ran far enough from Atheism, but rather chose to multiply their Gods, to have too many, than none at all. They were even apt to descend to the Adoration of Things below themselves rather than renounce the Power above them. By which we may see the Notion of a GOD is the most indelible Character of natural Reason, and therefore whatever Pretence our Atheists make to Ratiocination, and deep Discourse, it is none of the primitive fundamental Reason coetaneous with our Humanity, but is indeed a Reason fit only for those who own themselves like the Beasts that perish.

272. IF the World had no Beginning. how is it that the *Greeks* (the most ancient Writers) mention nothing higher than the Wars of *Thebes* and *Troy*? Were there from Eternity no memorable Actions till that Time, or had Men no Means to record or propagate the Memory of them to Posterity? If Men were from Eternity, 'tis strange they should not find out the Way of Writing in that long Duration; but it may be said those Records and Memorals perish'd in universal Deluges, which is the
Atheists

Atheists Plea; but these Inundations must be either natural or supernatural; if supernatural, then indeed 'tis easy to conceive how a few of Mankind, and no more, should 'scape, which evidently proves a GOD; but if they be natural, as the *Atheists* must say, then there's nothing to restrain them from a total Destruction.

273. THOSE whom cross Accidents of Fortune have undone, are pitied by all the World, because 'tis a Misfortune the Conditions of Humanity submit us to; but those that are reduc'd to Misery by vain Profusion, raise more Contempt than Commiseration, because it is the Issue of a peculiar Folly from which ev'ry Man has the good Conceit to think himself exempt.

274. A weak Judgment, some Vanity, and much Pride will hurry a Man into as unwarrantable and violent Attempts as the greatest, most unlimited, and unsatiable Ambition.

275. As there are none but clean Beasts that chew the Cud, so none but clean and virtuous Men can reflect with Pleasure upon their past Life.

276. To desire Wealth for its own sake is mean, fordid, low, and proper only for those who make obtaining it the End of our Profession, but to desire it moderately in order to do more Good, is unblameable; even Reputation itself is acquir'd and sustain'd by discreetly keeping and spending, so it is in a manner also subservient to Wealth.

277. A wise Man's a great Monarch, he has an Empire within himself. Reason commands in chief, and possesses the Throne and Scepter; all his Passions like obedient Subjects do obey: Tho' the Territories seem but small and narrow, yet the Command is great, and reaches farther than he that wears the Moon for his Crest, or the other that has the Sun for his Helmet.

278. 'TIS in Life as in Wine, he that has it good must not draw it to the last Dreg.

279. ALL the Duties in the Christian Religion that respect God, are no other but what natural Light prompts Men to, except the Sacraments, and the praying to God in the Name and Mediation of Christ.

280. CONTRARIETY of Opinions is that which gives Life and Spirit to Conversation; if we were all of one Mind we should in a short Time have little or nothing to discourse of.

281. SOME Men by ev'ry Muscle of their Face discover their Thoughts to be fixed upon the Consideration what Figure they are to make, and will often fall into a musing Posture to attract Observation, and are then obtruding themselves upon the Company when they pretend to be withdrawn from it, such little Arts are the certain and infallible Tokens of superficial Minds, as the avoiding Observation is the Sign of great and sublime ones.

282. NATURE provided for the Hart, one of the most timorous of Creatures, such large and branching Horns, to teach us that Strength and Weapons nothing avail where Conduct and Courage are wanting.

283. WE ought not to discover the Imperfections of a Husband before his Wife, of a Father before his Children, of a Lover in Company with his Mistress, nor of Masters in Presence of their Scholars, for it touches a Man to the Quick to be rebuk'd before those whom he desires should think honourably of him.

284. 'TIS a Degree of Folly to delight to see it in others, and the greatest Insolence imaginable to rejoyce at the Disgrace of humane Nature.

285. DUTY belongs to us, Events only to God, who will certainly reward the Labourer let what will be his Success.

286. A sound Mind is a sound Body, is a short but full Description of an happy State in this World, he that has these two has little more to wish for, and he that wants either of them will be but little the better for any thing else.

287. A gentle and prudent Reply to indecent and scurrilous Language is the most severe tho' innocent Revenge.

288. EXCELLENT Speculations put but dead Colours upon Virtue, he that would draw it to the Life must imprint it on his Practice.

289. EV'RY Man's attack'd in the reproaching of him that has bravely serv'd his Country, and he scarce deserves the Name of a Man that can silently hear it.

290. INGRATITUDE makes Men Rebels against the Principles of Nature, who ought to be shunn'd as an infectious Air, since there is no humane Law to punish 'em.

291. NOTHING is more absurd than to hope for a Heaven of refin'd and spiritual Happiness, and at the same Time to lead a sensual Life as an Introduction to it.

292. NONE generally find more Disatisfaction in earthly Things than those who most indulge themselves in the Enjoyment of them. Those who are most in love with the World are frequently most jilted by it.

293. DESPAIR makes a despicable Figure, and descends from a mean Original, 'tis the Offspring of Fear,
of

of Laziness and Impatience, and argues a Defect of Spirit and Resolution.

294. AN unlook'd for Good is a Virgin-Happiness, but those who gain what they have long gaz'd on in Expectation, only marry what themselves have deflour'd before.

295. As a main Prevention of ANGER banish all Tale-bearers and Slanderers from your Conversation, for it is these that blow the Devil's Bellows to rouse up the Flames of Rage and Fury, by first abusing your Ears, and then your Credulity, and after that steal away your Patience, and all this perhaps for a Lye. To prevent Anger be not too inquisitive into the Affairs of others, or what People say of your self, or into the Mistakes of your Friends, for this is a going out to gather Sticks to kindle a Fire to burn your own House.

296. URBANITY and CIVILITY are a Debt you owe Mankind; civil Language and good Behaviour will be like perpetual Letters-commendatory to you. Other Virtues have need of somewhat to maintain them, Justice must have Power, Liberality, Wealth, &c. but this sets up with no other Stock than a few pleasant Looks, good Words, and no evil Actions. 'Tis an easy Purchase when Friends are gain'd by Kindness and Affability.

297. I can't divine what Pleasure some People take in constantly complaining; doubtless they have some secret Pride in it, to let us know that their Merit is ill-us'd or ill rewarded; their perpetual Lamentations are very tedious and grating even to those that they expect Pity from.

For Pity only on fresh Objects stays,

But with the tedious Sight of Woes decays.

298. BE careful not to exasperate any Sect of Religion, Rigour seldom makes ill Christians better, but many Times it makes them reserv'd Hypocrites.

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299. WE

299. WE should be careful never to relate Improbabilities, tho' we have Authority for them. *Tasso* says that other Vices are like clipt or light Money, but Lying, counterfeit or false Coin, which an honest Man ought not to pay, tho' he himself receiv'd it.

300. PRUDENCE is a *Christian* as well as a moral Virtue, without it Devotion degenerates into Superstition, Liberality into Profuseness, and Zeal into a pious Frenzy.

301. PATIENT enduring a necessary Evil is next to a voluntary Martyrdom, for Adversity overcome is the highest Glory, and willingly undergone is the greatest Virtue.

302. SENSE of Shame is a strong Restraint to keep Men from Sin; he who by a vicious Course of Life has worn out that Sense, has nothing left but Fear to deter him from the most barbarous Acts of Villany.

303. PROFOUND Ignorance makes a Man dogmatick; if he knows nothing he thinks he can teach others what he is to learn himself; whilst he who knows a great deal can scarce imagine any one should be unacquainted with what he says, and speaks, for this Reason, with more Modesty.

304. A Man of Wit who is born proud loses nothing of his Pride or Stiffness for being poor, on the contrary, if any Thing will soften and render him more sweet and sociable, 'tis a little Prosperity.

305. MEN are generally more capable of great Endeavours to obtain their Ends, than of a long PERSEVERANCE. Their Laziness and Inconstancy rob them of the Fruits of the best Beginnings. They are overtaken by such as they left behind them, such as march'd perhaps slowly, but with a constant Resolution.

306. A Man that has much Merit and Ingenuity, and is known to have it, is not ugly with the most deform'd Features, or if there is a Deformity, it makes no Impression.

307. MOCKING is of all Injuries the least pardonable. 'Tis the Language of Contempt, and the best Way by which it makes it self understood, it attacks a Man in his innermost Intrenchment, in the good Opinion he has of himself, it aims at making him ridiculous in his own Eyes, and thus convincing him that the Person who mocks him, cannot have a worse Disposition towards him, renders him irreconcilable.

308. SIMPLICITY, Innocence, Industry and Temperance, are Arts that lead to Tranquillity as much as Learning, Knowledge, Wisdom and Contemplation. A noble Simplicity in Discourse is a Talent rare, and above the Reach of ordinary Men. Genius, Fancy, Learning, Memory, &c. are so far from helping, that they often hinder the attaining of it.

309. As in Battle the fearful and cowardly meet that Danger by Resignation, which the valiant by Opposition avoid, so he that's abject and resign'd in Pain, admits and sharpens the Insults of an Enemy, which by an intense Patience would be broke or overcome.

310. WHEN every Thing else shall fail, and Time it self go out into Eternity, only Love and Praise shall endure for ever, and vye with each other in Heaven to endless Ages.

311. IF the humane Soul had more Power than the Philosopher allows her, if she had as many Faculties within the Head as Hairs without, the Speculation of the Mysteries of the Trinity would be Work enough for them all.

312. PARENTS Benedictions have a kind of prophetic Virtue to make their Children prosperous.

313. WISDOM'S begot by Nature, nourish'd by Experience, and brought up by Learning.

314. 'TIS observable that God has often called Men to Places of Dignity and Honour when they have been busy in the honest Employment of their Vocation: *Saul* was seeking his Father's Asses, and *David* keeping his Father's Sheep when called to the Kingdom. The *Shepherds* were feeding their Flocks when they had their glorious Revelation. God called four *Apostles* from their Fishery, and *Matthew* from the Receipt of Custom; *Amos* from among the Herd-men of *Tekoah*; *Moses* from keeping *Jethro's* Sheep, and *Gideon* from the Threshing-floor, &c. God never encourages Idleness, and despises not Persons in the meanest Employments.

315. 'TIS a most unpardonable Vanity and Wickedness to triumph over a Woman's Virtue, and then to trample upon her Reputation.

216. IN the *Papism* we find many strange Mixtures: In the Pope, a Prelate and a Prince; in the Cannon, Scripture and Tradition; in the Mass, a Sacrament and a Sacrifice; in Conversion of a Sinner, Grace and Free-Will; in Justification, Faith and Works; in Salvation, Mercy and Merit; in Intercession, *Christ* and the *Virgin Mary*, &c.

217. THO' our Reformation be as late as *Luther*, our Religion's as ancient as Christianity it self; for when the Additions which the Church of *Rome* has made to the ancient Christian Faith, and their Innovations in Practice are par'd off, that which remains of their Religion is ours: We would fain hope, because they retain the Essentials of Christianity, and profess to believe all the Articles of the Christian Faith, that notwithstanding their Corruptions,

tions, they may still be accounted the true Essence of a Church; as a Man may truly and really be a Man tho' he have the Plague upon him, and for that Reason be fit to be avoided by all that wish well to themselves.

318. THE Grounds on which RELIGION is founded are either true or false. If false, the religious Man and the strictest Observer of all Precepts of Self-denial, ventures no more than just the Loss of threescore Years, which I'll allow to be foolishly bestow'd. But if true, the vicious Man is of all others the most miserable, and I tremble at the very Thoughts of what unutterable and incomprehensible Torments I see him daily heaping on himself.

319. PRAYER compar'd to Praise is but a fuliginous Smoke issuing from a Sense of Sin, and humane Infirmitiy. Praises are the clear Sparks of Piety, and sooner fly upwards.

320. To study is a good Way to learn, to hear is a better, but to teach the best of all. St. *Austin* says, the Office of distributing gives us Merit to receive, and the Office of teaching serves us for a Foundation of Learning.

321. No Person can dress without a Genius, but that Genius is not to be acquir'd by Art, it is the Gift of Nature.

322. OUR Bodies are like a Lamp to which the natural Heat is instead of Fire, and the radical Moisture, of Oil.

323. To be always praying, and doing nothing, is like lazy Beggars, that are ever complaining and asking, but will do nothing to help themselves. If we expect God's Grace and Assistance, we must work out our Salvation, as well as pray for it.

324. I'M not of Opinion that we're to retire from humane Society to seek God in the Horrors of SOLITUDE, neither do I believe it necessary to disengage from a civil Life, and break off all reasonable Correspondence to be united to Divinity, and am averse to those solitary Humours which insensibly diffuse in the Mind a Hatred of the World, and an Antipathy to Pleasure. I may be devout without Superstition, Enthusiasm or Melancholy, and hope to find God among Men where his Goodness is most active, and his Providence appears to be more worthily employ'd, and there I'll endeavour by his Assistance to enlighten my Reason, perfect my Manners, and regulate my Conduct both as to the Care of my Salvation, and the Duties of Life.

325. A solitary Life, says *Aristotle*, is either brutal or divine, above, or below a Man; but that's a cowardly Sort of Content which is got by running away from whatever displeases us; should all good Men take that Whim of leaving the World, what would become of it? 'Tis not to be deny'd but that Society has more Temptation and Trouble in it than Solitude, the greatest Trial of Virtue being in the Scene of Action; but the more difficult, the more honourable.

326. THE Man who is not contented with what is in it self sufficient for his Condition, neither is rich, or ever will be so, because there can be no other real Limits to his Desires but that of Sufficiency, whatever is beyond this being boundless and infinite.

327. THE Common-wealth's a Ring, the Church a collet Diamond, both well set together, receive and return Lustre to each other.

328. THE Difference between a soft and a meek Man is, the one has no Gall, the other bridles it.

329. *MECENAS's* Advice to *Augustus* was, never to be concern'd at what was spoken against him, for, added he, if their Accusations be true, he ought rather to correct himself than restrain others; if false, the Contempt of such Discourses would destroy the Belief of them, but Concern would argue the Truth of them, and put it in the Power of the vilest Person to disturb his Repose.

330. *THE* Sick amuse their Melancholy and alleviate their Illness by speaking of it, the Attention we give them comforts and in some Sort mitigates the Acuteness of their Pain.

331. *HE's* the happier Owner who has a Wife wise enough to hide the real Horns of her Husband, than she that being innocent, do's by her light ridiculous Carriage make the base Symptoms appear in the Eye of the World.

332. *HUMILITY* with an Alloy of Frailties and Failings is doubtless much more acceptable to God, than virtuous Actions puff'd up with vain Glory and spiritual Pride.

333. *LEARNED* Men to whom the rest of the World are Infants, have the same Affection of nourishing Minds, as the *Pelican* in feeding her young, which is at the Expence of the very Substance of Life.

334. 'Tis rare to see a Man decline in his Fortune, that has not first declin'd in his Wisdom and Prudence.

Fortune can never hurt us while we're wise;

Discretion is the surest Way to rise.

Fortune may sometimes be the Dowry but never the Inheritance of a Fool.

335. IN Cato's Discourse concerning his Death, as it is represented by Tully in his Book of Old-Age, I am, (says he) transported with a Desire of seeing my Forefathers, those excellent Persons, of whom I have heard, and read, and writ, and now I'm going to 'em, I would not willingly be drawn back again into this World. If some God would offer me at this Age to be a Child again, and to cry in the Cradle, I'd earnestly refuse it, and upon no Terms accept it; and now that my Race is almost run, and my Course just finish'd, How loath should I be to be brought back and made to begin again! What Advantage is there in Life, nay rather what Labour and Trouble is there not in it! But let the Benefit of it be what it will, there is certainly some Measure of Life as well as of other Things, and Men ought to know when they have enough. O blessed and glorious Day, when I shall go to the great Assembly and Council of Spirits, and have got out of this Tumult and Sink! If a Heathen that had but some obscure Glimmerings of another Life, and of the blessed State of departed Souls, could speak thus chearfully of DEATH, how much more may we, who have a clear and undoubted Revelation of those Things, and to whom Life and Immortality are brought to Light.

336. THE Light of Heaven is strong, clear and pure, carries its own Demonstration with it, and we may as rationally take a Gloeworm to assist us to discover the Sun, as to examine the celestial Ray by our dim Candle, Reason.

337. 'Tis violating all the Laws of Nature to treat Persons superior to us by their Quality and Station, Employs, or Age, in a familiar Way. Familiarity is not sufferable but among Equals; and tho' People sometimes waive their Priviledges, yet ought we not to forget our Duty, and treat them otherwise than their Character demands. Liberties of this Kind bespeak a sordid Education, and perfect Ignorance of Decorum.

338. FINE Talents and eminent Qualities are not sufficient of themselves to purchase the Esteem and Affection of Men. 'Tis moreover requisite not to applaud our selves for them, nor make too pompous a Display of them, for if you assume too great an Ascendant, you'll bring all the World upon your Back, your Merit will become a Rock of Offence, and be more to your Prejudice than Advantage, because we feel a secret Indignation against those that eclipse us, and spare nothing to excuse our selves from so ungrateful a Superiority.

339. RATHER modestly bear the Praises that are given, and you deserve, than reject them with a mysterious and affected Roughness, 'tis equally ridiculous to be too fond of Praise, and to refuse it with too manifest an Affectation; admit what is civilly and obligingly said to you, or dexterously turn the Discourse, so as they that speak to you may have no Reason to repent their Commendation, or look upon you as an unbred or brutal Man.

340. KEEP a low Sail at the Entrance of your Estate; you may rise with Honour but can't go back without Shame.

341. 'TIS a great Mark of Weakness to be eternally complaining of our Misfortunes, and deaf'ning all we meet with the Account of them; we seek to solace and amuse our Affections by these Recitals, but in my Mind, we ought to conceal our Disgraces from all but those that can remedy them.

342. THE *Will* of God is not as in us, an Impression that he receives from without, but an inward, self-centring Principle, that both derives from, and terminates in himself.

343. HOW calmly do those glide thro' all, even the roughest Events, who can but make a right Estimate of the Happiness, as well as the Virtue of a governable

Will, resign'd to God's? How do's it enervate and enfeeble any Calamity? nay indeed it triumphs over it, and by that Conjunction with him that ordains it, may be said to command even what it suffers. 'Twas a Philosophical Maxim, that a wise moral Man could not be injur'd, could not be miserable. But sure 'tis much more true of him who has that divine Wisdom of Christian Resignation, that twists and inwraps all his Choices with God's, and is neither at the Pains, nor Hazards of his own Election, but is secure that unless Omniscience can be deceiv'd, and Omnipotence defeated, he shall have what is really best for him.

344. THERE is no Truth more evident than that something must be from eternity. I never yet heard of any one so unreasonable, or that could suppose so manifest a Contradiction as a Time wherein there was perfectly nothing, this being of all Absurdities the greatest, to imagine that pure nothing, the perfect Negation and Absence of all Being should ever produce any real Existence.

345. HE who has Learning, and not Discretion to use it, has only the Advantage of having more Ways to expose himself.

346. THERE are abundance of obscene, and a great many more railing and satyrical Wits, but very few delicate. A Man must have Manners and Politeness to trifle with a good Grace, and a copious Fancy to play handsomely on little Things to create Matter of Raillery, and make something out of nothing.

347. DON'T undertake with Rashness, and perform with Indifference, the one shews a weak Mind, the other a slothful Disposition.

348. THE jealous Man's Life is spent in Pursuit of a Secret which destroys his Happiness if he chance to find it: If he do's not see to the Bottom of ev'ry Thing he'll be sure to go beyond it in his Fears and Suspicions.

349. IT is of the last Importance to season the Passions of a Child with DEVOTION, which seldom dies in a Mind that has received an early Tincture of it. Tho' it may seem extinguish'd for a while by the Cares of the World, the Heats of Youth, or the Allurements of Vice, it generally breaks out and discovers it self again as soon as Discretion, Consideration, Age or Misfortunes have brought the Man to himself. The Fire may be cover'd and overlaid, but cannot be entirely quench'd, and smother'd.

350. To be proud of Knowledge is to be blind with Light, to be proud of Virtue is to poison your self with the Antidote.

351. NOTHING is so glorious in the Eyes of Mankind, and ornamental to humane Nature (setting aside the infinite Advantages that arise from it) as a strong, steady, and masculine Piety; but Enthusiasm and Superstition are the Weaknesses of humane Reason that expose us to the Scorn and Derision of *Infidels*, and sink us even beneath the Beasts that perish.

352. To morrow's still the fatal Time when all is to be rectify'd; to morrow comes, it goes, and still I please my self with the Shadow, whilst I lose the Reality, unmindful that the present Time alone is ours, the future's yet unborn, and the past is dead, and can only live (as Parents in their Children) in the Actions it has produc'd.

353. BOLD Resolution's the Favourite of Fortune. Necessity deadens the Apprehension of Danger. A good Cause makes a stout Heart and a strong Arm.

354. HE that's so foolishly modest as to be ashamed to own his Defects of Knowledge, shall in Time be so fulsomely impudent to justify his Ignorance, which is the greatest of all Infirmities, and when justify'd, the chiefest of Follies.

355. IDLE-

355. IDLENESS is certainly the Cause, and Business the never-failing Cure of Melancholy.

356. ARTIFICIAL Modesty disparages a Woman's real Virtue, as much as the Use of Paint do's the natural Complexion.

357. A Sally of Passion or Extravagance is frequently forgiven, but Raillery in cool Blood, which is a Sign of Disesteem, is never pardon'd.

358. MEN ought to employ the first Years of Life to become so qualify'd, that the Commonwealth may have Occasion for their Knowledge or Industry; they ought to resemble those Materials in a Building which are of absolute Necessity, and being set there to Advantage, give a Grace to the whole Fabrick.

359. If any one ought to have been exempt from Error, Doubt, and Inconstancy, 'twas Solomon. Notwithstanding we see in the Inequality of his Conduct, that he was weary of his Wisdom, that he was weary of his Folly, and his Virtues and Vices by Turns gave him new Disgusts. Sometimes he enjoys his Life as if Chance govern'd all: Sometimes he ascribes all to Providence, and never delivers his Thoughts with a positive Air, but when eternal Wisdom makes him speak.

360. A nice Observation of Rules is a Confinement which a great Genius cannot bear, it naturally covers Liberty.

361. WOMEN as often discover where they love by their railing, as Men when they lie by their swearing.

362. 'TIS barbarous to insult over an unavoidable Infirmary, and trample on the venerable Ruins of humane Nature, that Age has a peculiar Right to regard, is past Dispute.

Dispute. Nature teaches it, Religion enjoyns it, and Custom has confirm'd it.

363. CERTAINLY nothing but Nature can qualify a Man for Learning. *Socrates* says, 'Tis impossible to raise Learning out of a Mind where Nature has not planted it.

364. THE Productions of a great Genius with many Lapses and Inadvertencies, are infinitely preferable to the Works of an inferiour kind of Author, which are scrupulously exact, and conformable to the Rules of exact Writing.

365. 'TIS certain that that Goodness cannot be a Perfection which exceeds the Measures of Wisdom, nor that Mercy neither which transgresses the Bounds of Justice. To be wise beyond what's good is Craft; To be good beyond what's wise is Dotage: To be just beyond what's merciful is Rigour: To be merciful beyond what's just is Easiness.

366. THE inconstant Multitude always judge of Things according the Success; when that fails, immediately fly at the Government.

367. SUCH Concessions as are extorted by Necessity are always unsincere, and never lasting.

368. IF a great Wit has not a little Wisdom join'd with it to direct where, when, and how to apply it, 'tis like wild Fire that flies at Rovers, runs hissing about, and blows up ev'ry Thing that comes in its Way, without any Respect or Discrimination.

369. TAKE no Advantage of the Ignorance, Necessity or Prodigality of any Man, for that Gain can never be blest.

370. OF all Friendship that's the pleasantest that's contracted by a Similitude of Manners.

371. THOSE

371. THOSE that contribute none of their Study, Labour or Fortune to the Publick, may be said to desert the Community.

372. THOSE Promises are not to be kept that a Man makes when he is either compelled by Fear or deceiv'd by Fraud : In all Promises the Intention's to be consider'd not the Letter, none binding but what are just.

373. THO' there's a great deal due to Character, yet there's much more owing to Truth, which should never be conceal'd for the Advantage of any Character.

374. WHENEVER Life is 'twill operate, and therefore if God who is all Life and Activity is ev'ry where, he must operate ev'ry where, and if he operates ev'ry where that Operation is an universal Providence.

375. GOD sometimes tries our Faith by Delays, but never frustrates it.

376. EV'RY Man has his genial Vices, his constitutional Errors, and tho' he may appear a Saint in all Things else, yet in these 'tis to be fear'd he'll be found a Sinner.

377. 'TIS more excellent for a Prince to have a provident Eye to prevent future, than a potent Arm to suppress present Evils.

378. THERE's nothing so impertinent and intolerable as a Fool that takes upon him. A Man puff'd up with the Opinion of his own Merit is never put out of Countenance, he talks loud in all Companies, he has an Assurance in his Face which shews how well satisfy'd he is with himself, the least Trifles that he speaks, he utters with an Air of Confidence, being convinc'd that he's heard with Pleasure. These bold Appearances impose upon the inconsiderate, and carry away the Suffrages of Fools who know

know not what true Merit is, and so take up with a glimmering Resemblance.

379. ALL great Expressions without great Thoughts to sustain 'em may be resembl'd to Ships that ride without lading, they float upon the Surface and can't poise themselves to a steady Course.

380. THO' Beauty and Merit are Things real and independant on Taste and Opinion, yet Agreeableness is arbitrary.

381. AN inviolable Fidelity, good Humour, and Complacency of Temper, outlive all Charms of a fine Face, and make the Decays of it invisible.

382. WE may be reserv'd without Sourness, grave without Formality, courageous without Rashness, humble without Servility, patient without being insensible, constant without Obstinacy, chearful without Lightness, courteous and sweet without too much Familiarity and Intimacy.

383. AN Affectation of WIT where it is not, serves only to render Folly more ridiculous; it makes both Men and Women forward in speaking, they fancy they shew their Wit when they shew their Ignorance, and expose themselves to be the Jest of the Company when they endeavour'd to be the Admiration.

384. NOTWITHSTANDING Man's essential Perfection's very little, his Comparative may be considerable; if he looks upon himself in an abstracted Light, he has not much to boast of. This gives a different Turn to the Reflections of the wise Man and the Fool, the first endeavours to shine in himself, and the last to outshine others; the first is humbled by the Sense of his own Infirmities, the last is lifted up by the Discovery of those which he observes in other Men. The wise Man considers what he wants, and the Fool what he abounds in. The wise
Man's

Man's happy when he gains his own Approbation, and the Fool when he recommends himself to the Applause of those about him.

385. 'Tis an easy Matter to impose where there's a previous Propension to be deceiv'd.

386. DOUBTLESS there are Degrees of Glory in Heaven, as of Piety upon Earth.

387. MUCH Drink invigorates the Fancy, but weakens the Understanding.

388. UPON Pompey's hearing Lucullus had given over meddling with publick Affairs, and retir'd to enjoy his plentiful Estate, he said, That the Fatigues of Luxury were much more unseasonable for an old Man, than those of Government.

389. IF we can't relieve the Poor by Contribution, yet we may by Consolation and Intercession, by Prayers, and Compassion, by Piety and Sympathy.

390. OPENNESS has the Mischief, tho' not the Malice of Treachery.

391. YOU should be equally cautious of approving or commending what deserves neither Praise nor Approbation, that being commonly a Sign of want of Taste, or an ill Judgment.

392. WHO is sufficient for these things? 2 Cor. 2. 16. If St. Paul thought fit to put this Question, who had a fulness of the Spirit, and the Fulness of Learning, brought up in the Schools, taught by the Doctors, and by the Mouth of God himself, snatch'd from the Feet of Gamaliel to the third Heaven, to have a beatifick Vision of the Gospel? If after all this he cry'd out, *Who is sufficient for these things?* sure they can't be suppos'd to be so, who, in these little Intervals which their Trades and Necessities afford

afford them, fall into Fits and Frenzies of Religion; have a sharp Paroxysm of irregular convuls'd Divinity, as if they were possess'd, 'till their Weariness, and not knowing what to say, do exorcise them.

393. RELIGION is universally rather inherited than taught; the Generality of Men embrace it as a Part of their Fate, the Temper of their Clime, or the Entail of their Ancestors; the Reason why they're Christians, Christianity had the Luck to bespeak them first; had *Mahomet* ply'd them as early they had had as much Faith for the *Alcoran* as the *BIBLE*.

394. CERTAINLY Christianity must be the true Religion, or all Religions in the World are but a Fable.

395. MEN seldom commit one Sin to please, but they commit another to defend themselves.

396. THE refusing or accepting Praise rationally, gracefully, and discreetly, is as great Trial of a wise Man, as the *Cupel* is of Silver.

397. MANY Laws a Sign of a sick Commonwealth; as many Plaisters are of a diseas'd Body.

398. OF all Poverty that of the Mind's most deplorable, and of all Prodigality that of the Time's the worst.

399. SLOTH's an Argument of a degenerate and mean Mind which is content to grovel in a despicable State, and aims at nothing that's great, it disposes a Man to live precariously and ungrateful on the publick Stock, as a Burden to the Earth, and an insignificant Cypher among Men.

400. WHEN a Man looks back upon his Day or Week spent, and finds his Business has been worthy of him, it exhilarates and revives him, enables him to pass his own Approbation on himself, and as it were to anticipate

cipate the **EUGEN** he shall one Day receive from his great Master. But he that gives himself only the idle Advertisements of a Child, cannot reflect without Confusion, which is so well understood by such Persons, that they're forc'd to take Sanctuary in a total Inconsideration, never daring to ask themselves, What have I done? which bears full Testimony to the Excellency and Felicity of ingenuous Employments, since they that decline those, are forc'd to decline themselves, grow out of their own Acquaintance and Knowledge.

401. St *Jerom* wittily reproves the *Gentile* Superstition, who pictur'd the Virgin-Delties with a Shield and Lance, as if **CHASTITY** could not be defended without War. No: This Enemy is to be treated with after another Manner. If you hear it speak, tho' but to dispute, in ruins you, and the very Arguments you go about to answer, leave a Relish on the Tongue, so that 'tis not an Enemy to be contended with, but avoided: For,

In Virtue's Combat, they that keep the Field

Almost as guilty are as those that yield:

In spite of all the Virtue we can boast,

The Person that deliberates is lost.

402. **THE** most ready Thing in the World is Denial; we never grant but with Reflection.

403. If any Deceit be allowable, 'tis on such an Occasion as would make Sincerity a Piece of Cruelty.

404. **IN** the Reputation of a wise Man, his **OECONOMY** is one of the most distinguishing Parts of his Prudence.

405. **CONTENTMENT** makes us more happy in desiring nothing, than the greatest Monarchs upon Earth in possessing all: It is the true Philosopher's Stone that turns all it touches into Gold; the Poor are rich with, and the Rich

Rich poor without it; in it we have all the Treasure that the World contains.

406. WHEN our Estate in this World is perplex'd and uncertain, we should be more than ordinary concerned to make sure of something, that we may not be miserable in both Worlds.

407. WHATEVER the Churches Fate be, I'm chain'd to it, both by my Reason and Conscience, and choose rather to be crush'd by her Fall, than to flourish on her Ruins.

408. AN ugly Person in fine Trappings and Accoutrements is doubly so; when the Deformity is by it self, 'tis less; but being set off with gaudy Drapery and rich Garniture, it receives an additional Disagreeableness from the Lustre of the bright Equipage. The Fire and Brilliant of a Diamond makes the black Hue of the Complexion more conspicuous, which was as it were hid and benighted in its own Darkness.

409. FORTITUDE without Wisdom is Rashness; Wisdom without Justice, Craft; Justice without Temperance, Cruelty.

410. EV'RY inordinate Lust and Passion is a false Byass upon Men's Understandings, which naturally draws towards *Atheism*.

411. SKILFUL Masters ought to have a Care not to let their Works be seen in Embryo; for all Beginnings are defective, and the Imagination's always prejudic'd. The rememb'ring to have seen a Thing imperfect takes from one the Liberty of thinking it pritty, when finish'd.

412. 'TIS with Fortune as with other fantastical Mistresses, she makes Sport with those that are ready to dye for her, and throws her self at the Feet of those that despise her.

413. THE Knowledge of Courtesy and Good-breeding is a very necessary Study, but yet we must still take care not to be too troublesome or rude by being over-civil.

414. NO Man can be truly good and sweet-natur'd without Constancy and Resolution: They that seem to be so, have commonly an Easiness that quickly turns peevish and sour.

415. WE easily forget our Faults when no Body takes Notice of them.

416. COURTIERs can't be too cautious, it being difficult to rise, slippery to stand, but deadly to fall.

417. QUARRELS would never last were the Wrong only of one Side.

418. IN all Controversies between Parents and their Children, I am naturally prejudic'd in Favour of the former. The Obligation on that Side can never be acquitted; and I think 'tis one of the greatest Reflections upon humane Nature, that paternal Instinct should be a stronger Motive to Love, than filial Gratitude; that the receiving of Favours should be a less Inducement to Good-will, Tenderness and Comiseration, than the conferring of them; and that the taking Care of any Person should endear the Child or Dependant more to the Parent or Benefactor, than the Parent or Benefactor to the Child or Dependant; yet so it happens, that for one cruel Parent, we meet with a thousand undutiful Children. This is indeed wonderfully contriv'd for the Support of ev'ry living Species, but at the same Time that it shews the Wisdom of the Creator, it discovers the Imperfection and Degeneracy of the Creatures.

419. RELIGION in a Magistrate strengthens his Authority, because it procures Veneration, and gains a Repute

pute to it: And in all the Affairs of this World, so much Reputation is indeed so much Power.

420. WE often forgive those that have injur'd us, but we can never pardon those we have injur'd.

421. CUNNING is neither a very good nor a very bad Quality; it floats betwixt Virtue and Vice, and upon all Occasions it may, nay perhaps it ought to be, improv'd by Prudence.

422. THERE's not a greater Pest in humane Society than a perverse Craft under the Mask of Simplicity.

423. HE that countenances, encourages, or abetts Mischief, do's it.

424. MEN of greatest Depth and Wisdom have no infallible Security against making false Steps: But when the Misfortune happens, you are not obstinately to maintain an absurd Choice by a mistaken Bravery, or the Asperity of Resentments that plunge you into fresh Precipices. Try to recover from Errour, there being commonly more Merit in a dexterous Disengagement from a Labyrinth, than in the first avoidance of a Fault. We pity a Man whom the Wretchedness of his Affairs, or unhappy Circumstances have disconcerted, but we don't pity those that by an unseasonable Obstinacy give the finishing Stroke to their own Ruin, when they might easily restore their Matters by following another Conduct.

425. GOOD Success is often owing to want of Judgment, for a nice Discretion keeps a Man from venturing upon several Attempts, which meer want of Consideration makes frequently turn to good Account.

426. WHOEVER speaks against Religion deserves to be torn in pieces by the Mob, whom he endeavours to unchain.

427. TIME strengthens Friendship, and weakens Love.

428. IF a Man had Arguments sufficient to persuade him there is no God, as he has infinite to the contrary, yet the Belief of so blest, so kind, so indulgent a Being, so very necessary to the quiet Comfort and Satisfaction of our Lives, that a wise Man would be tormented and griev'd to quit so pleasing an Errour.

429. THE Church of England generally preaches *Alcali's*, the Presbyterians *Acids*: Both may do well according to the different Constitutions they meet, but the former seem to operate best with Men of Sense, and the latter with the Mob.

430. A Man that enters the World must be industrious but not affected in disclosing his Abilities; the best Way is to observe a Gradation, for the slowest Steps to Greatness are the most secure, but swift Rises are often attended with precipitate Falls, and what is soonest got is generally soonest in the Possession.

431. FLATTERY will never be out of Date, so long as there are Knaves to give it, and Fools to take it.

432. SATYR and Investives are the easiest Kind of Wit, almost any Degree of it will serve to abuse or find Fault; for Wit's a keen Instrument, and ev'ry one can cut and gash with it; but to carve a beautiful Image, and to polish it, requires great Art and Dexterity: A little Wit and a great deal of Ill-nature will furnish a Man with Satyr, but the greatest Instance of Wit is to commend well.

433. To boast of Virrue is a most ridiculous Way of disappointing the Merit of it, but not by much so pitiful and mean as that of being asham'd of it.

434. **NOTHING** elder than God, greater than Space, quicker than Spirit, stronger than Necessity, or wiser than Time, which makes all Men so, that observe it.

435. A principal Fruit of Friendship is the Ease and Discharge of the Fulness and Swellings of the Heart, which are caus'd by Passions of all Kinds. We know Diseases of Stoppings and Suffocations are the most dangerous in the Body, and 'tis not much otherwise in the Mind.

436. **WITH** three Sorts of People 'tis not Prudence to contract Friendship, viz. the ungrateful Man, the Blab, and the Coward; the first cannot set a true Value on our Favours, the second cannot keep our Secrets, and the third dares not vindicate our Honour.

437. **HATREDS** are generally so obstinate and sullen, that the greatest Sign of Death in a sick Body is his Desire of being reconcil'd to his Enemies.

438. **LUXURY** and Delicacy of Manners in a State, are infallible Symptoms of its Declension; for when Men are so over-curious and nice in their own Concerns and Interests, the Good of the Publick is generally neglected.

439. **PRINCES** and their Ministers have their Natures something like the celestial Bodies, they have much Splendour but no Rest.

440. To fight with **CUSTOM** is Folly. *Pindar* says Custom is King of all Men, it bearing universal Sway, and is of that insinuating Nature, that it converts into a beautiful Shape Apparel, Diet, Gestures, Opinions, and even Sins, that to a Stranger seem deform'd and ugly.

441. **LET** those that abound in the Conveniencies of Life, give a new Gust to their Happiness by comparing it with the State of the Necessitous, and let the Thoughts
of

of others Misfortunes make them more deliciously enjoy the Felicity they possess.

442. HE's truly miserable who disquiets himself with the Prospect of future Evils. 'Tis an Abyfs so profound, that 'tis enough to make one giddy to look down the Precipice. To make use of the present Good is an excellent Secret, not but that a Man ought to be prepar'd against all the different Accidents of Life, for this may in some Measure protect him from the Insults of Fortune. No Calamity can happen to us, when once we have a sufficient Fund of Patience, and Reason to overcome it.

443. IN the Morning I love to converse with the Dead, at Noon with the Living, and at Night with my self.

444. HAVE a Care of making any Man your Friend twice, except the Rupture was by your own Mistake.

445. FRIENDSHIP improves Happines, and abates Misery, by doubling our Joys and dividing our Grief.

446. I dare affirm, notwithstanding the many Harangues made by a Generation of Men upon the Corruptions of humane Nature, could all Mankind lay a true Claim to that Estimate they pass upon themselves, there would be little or no Difference betwixt laps'd and perfect Humanity, and God might again review his Image with a paternal Complacency, and still pronounce them good.

447. POVERTY never meets the thinking and Industrious.

448. IN your worst Estate, hope; in the best fear, and in all be circumspect.

449. PRAISE from an Enemy is the most pleasing of all Commendations.

450. WE are not fillily to give Credit to those that flatter us, nor yet rudely to reject the Compliments they make, when we think we deserve them. This false Modesty is little less disgustful than a foolish Vanity. It requires great Art and Delicacy to season Praises well, but there's also a Way of receiving them when they are just that do's not offend Modesty. Praise is a Sort of Tribute paid to real Worth, and 'tis neither affectedly to be rejected, nor too eagerly courted, if we would not be the Property of those that give it, who prepare their Way by this Allurement, to obtain whatever they desire, when once you're intoxicated with their Incense.

451. GOD seldom sends a Grievance without a Remedy, or at least such a Mitigation as takes away a great Part of the Sting and Smart of it.

452. As ev'ry Sin is a Degree of Danger, so ev'ry well employ'd Opportunity is a Degree of Return to Hope and Pardon.

453. MAN'S disingenuous Temper is such, that he is more easily convinc'd by the Wideness and Fatality of a Wound, that it was inflicted by an Almighty Arm; than he is by the Greatness of the Benefits he receives, that they are distributed by a divine Munificence, tho' the Number and infinite Value of the good Things we receive be in it self a much clearer Proof of a divine Providence, than the Evils we suffer can be, for these we can create our selves, those none but a God can bestow.

454. THE Conquest of Passion gives ten Times more Happiness than we reap from the Gratification of it, for curbing our Desires is the greatest Glory we can arrive at in this World, and will be most rewarded in the next.

455. FAMILIARITY in Inferiours is Sauciness; in Superiors, Condescension.

456. SILENCE in Company, if not Dulness or Modesty, is Observation or Discretion.

457. PRAISE from an Enemy is the most pleasing of all Commendations.

458. WE must not have an insipid Complaisance for all that others say, and fulsomely applaud without Distinction: Diversity of Opinion is sometimes necessary to quicken Conversation.

459. IF I commend one that all the World knows do's not deserve it, I must either pass for a Fool, or an Hypocrite.

460. LONG Life's a great Blessing, in that it gives Time leave to vent and boil away the Disquietudes and Turbulencies that follow our Passions, and to wean our selves gently from carnal Affections, and then at last to drop with Ease and Willingness, like ripe Fruit from a Tree.

461. A Man shou'd study the Taste of others to be able to insinuate himself into them, that the Advice he gives may have its Effect without disgusting.

462. HONOUR's a divine Reward appointed for Virtue, which Men of vicious Minds can't enjoy, tho' they may have a vain Name for a Time, yet it shall end in Ignominy.

463. To divide Glory from Virtue is to deprive the Sun of its Light.

464. MEER Bathfulness without Merit is awkward, Merit without Modesty insolent: Modest Merit has a double Claim to Acceptance, and generally meets with as many Patrons as Beholders.

465. WHEN

465. WHEN Pericles the Athenian had in a publick Speech directed himself to the several Ranks and Orders of his Country-men, he then address'd himself to his female Audience thus; *I shall advise you in a few Words, Aspire only to those Virtues that are peculiar to your Sex: Follow your natural Modesty, and think it your greatest Commendation not to be talk'd of one Way or another.*

466. PLATO when he saw one over-indulgent to himself by too much Delicacy and Niceness, ask'd him what he meant by making his Prison so strong, by thus virtualing and encouraging his mortal Enemy.

467. IN all Actions aim at Excellence: That Man will fail at last that allows himself one sinful Thought; he that dares to be wicked for his Advantage, will be always so, if his Interest requires it.

468. GET Wisdom, get Understanding, and practice Virtue; for if you're so blest to have these for your Portion, it is not surer that there is a God, than it is that by him all necessary Truths shall be revealed to you.

469. CAN the Imagination of Man form a stronger Image of a Life of Action, than by comparing it to a Race? And how can he hope to finish his Course with Glory that lags, and presses not forward to obtain the Prize? There is not one Christian Virtue to which the Vice of Idleness is not entirely contrary. Faith, Hope, Charity, Vigilance, and Mortification, are inconsistent with it, and the Consequence is that it must be a damning Sin. All those Virtues animate and invigorate the Mind, whereas Idleness enfeebles and fetters it, those Principles are pure, strict, and severe, Idleness is soft and indulgent; the one raises and exalts the Soul, the other debases and depresses it; and tho' it has great Pretences to Innocence and Merit, its Beginning is in Sin, and its End in Infamy and Perdition. Stupidity, Ignorance, Levity, and Sensuality are its Companions; and as harm-

less and simple as it appears, 'tis of all Vices the most pernicious and dangerous.

470. THE branding of one Truth imports more Disrepute than the broaching ten Errours, these being only Lapses in the Search of new Reason, without which, there can be no Addition to Knowledge; that, murdering of it.

471. IN thy Apparel avoid Singularity, Foppery, and Profuseness; Can any Thing expose a Man more to Contempt than to appear in Superfluities when he wants Necessaries? Be not too early or precisely in the Fashion, nor too long out of it: When Custom has civiliz'd it, it becomes decent, 'till then ridiculous. Decency is the Mid-way betwixt Affectation and Negligence: avoid Moroseness and Punctuality as the two Poles of Pride.

472. As those are the best Hives of Bees that are most unquiet, so are those Consciences the best that are so tender as to be uneasy and unquiet at the first Apprehension or Approach of Evil. Doubts and Fears like Thistles are bad in themselves, but Signs of good Ground. He whose Faith had never any Doubt, has Reason to doubt whether ever he had any Faith. Faith without Repentance is Presumption; Repentance without Faith, Despair.

473. JEERS are only good when extemporary, when they proceed from Wit and not Malice, Mirth and Satyr, not Calumny; hit the Error or Mistake, not Shame; they seldom please at Second-hand, the Newness and Wit expiate the Offence; but at best this argues no solid and universal Wit, but a peculiar Dexterity and Promptitude; a discreet good Judgment will not much engage in it, for the most perfect among Men, notwithstanding all their Care and Circumspection, will still have something to expose them to a mimical malicious Wit; therefore this was engraven upon St. Austin's Table.

*He that do's love an absent Friend to jeer,
May hence depart, no Room is for him here.*

474. WHOSOEVER takes from his Neighbour his good Name, besides the Sin he commits, is bound to make Reparation, tho' different, according to the Diversity of the Slanders: For no Man can enter into Heaven with other Men's Goods; and amongst all exterior Goods that of a good Name is most precious.

475. 'TIS a sad Thing when Men have neither Wit enough to speak well, nor Sense enough to hold their Tongues; this is the Foundation of all Impertinence.

476. HE is much more to be valu'd that has got an Estate by his Industry, than he that has lost it by his Negligence.

477. IF at any Time you're press'd to do a Thing hastily, be careful, Fraud and Deceit are always in haste. Diffidence is the right Eye of Prudence.

478. A Man in publick Affairs is like one at Sea, never in his own Disposal, but in that of Winds and Tides.

479. NATURE's God's Handmaid, Time his Instrument, Fate his Commissioner, and Death his Executioner.

480. BECAUSE you find a Thing very difficult, don't presently conclude that no Man can master it: But whatever you observe proper, and practicable by another, believe likewise within your own Power.

481. AS Love of Reputation is a darling Passion in great Men, so the Defence of it in this Particular is the Business of ev'ry Man of Honour and Honesty. We should run on such an Occasion, as if a publick Building was on Fire, to the Relief of it; and all who spread or publish any such detestable Pieces as traduce their Merit, should be us'd like Incendiaries. 'Tis the common Cause of our Country to support the Reputation of those who

preserve it against Invaders, and ev'ry Man's attack'd in the Person of that Neighbour who deserves well of him.

482. LADIES some of them of the first Quality, heretofore have been so far from thinking it any Abasement to charge themselves with the Instruction of their own Children, that to their immortal Honour, they have made it Part of their Business to assist in that of other Peoples, particularly those who were likely to be of Consequence to the Common-Wealth. I instance only in the famous *Cornelia*, the Mother of the *Gracchi*; and *Aurelia* the Mother of *Augustus*, who did this for the Noblemen of *Rome*, to whom they had no Relation but that of their common Country. These high Examples shou'd prevail with the Ladies of our Age (who call themselves *Christians*) to employ some of their vacant Hours and Pains, if not on others, at least on their own Offspring.

483. THERE is no Work despicable because 'tis mean, if it be honest and necessary, 'tis honourable. I'm render'd important to the Creation by serving its Necessities. It has been mention'd that Princesses in old Time did not disdain the Distaff and Needle. The *Golden-Age* is painted as a pastoral one, when the Kings of the Earth till'd the Ground, and the Princes kept Sheep.

484. NATURAL Things never satiate: Who was ever weary of looking on Fields, Rivers, Flowers, Heavens, &c.? But artificial Things, Pictures, Gardens, Houses and the like glut with two or three Times looking on them.

485. STRONG Desires are commonly attended with Fears proportionable. Let a Man desire Wisdom, and if he once get that Wish, 'tis likely he may never be troubled with another.

486. PLATO hearing 'twas asserted by some Persons that he was a very bad Man, I shall take Care, said he, to live so that no-body shall believe 'em.

487. NOTHING bestows so much Beauty on a Woman as Modesty; even *Venus* her self pleases most when she appears in a Figure withdrawing her self from the Eyes of the Beholders, in a shy retiring Posture.

488. LIFE'S otherwise in God than in the Creatures, in him originally, in them derivatively; our Life's in him but his is in himself.

489. ANGER'S one of the Passions which is occasion'd by Surprize, for a Man's not angry at a common Thing, and to which he's accustom'd. For this Reason the dearer those are to us that put us in a Passion, the more violent it is.

490. IT disgusts much to talk low in Conversation; such as are excluded these Mysteries, have Reason to think you talk of them, or else despise them.

491. SOLOMON always us'd the Word *Fool* as a Term of the same Signification with *unjust*, and makes all Deviation from Goodness and Virtue to come under the Notion of Folly.

492. THOSE who are apt to blazon others Fautes, shew they have either little consider'd their own, or else find them so great that they're forc'd to the Art of Reversion, and seek in the Infamy of others, to drown their own.

493. A decent Action in preaching is very commendable, it being certain, that the lifeless motionless Gesture of the Generality of Preachers, is the Occasion that many of their Sermons miss of their intended Effect.

494. **EV'RY** Author almost has some Beauty or Blemish remarkable in his Stile, and ev'ry Reader a peculiar Taste of Books as well as Meats, some affect a grave, some a florid Stile, some easiness and Plainness, others Strength and Politeness; but the secret of Writing is the mixing all these in so just a Proportion, that ev'ry one may taste what he likes without being disgusted at its contrary.

495. **VOLATILENESS** of Thought very pernicious to true Science; it is a Fault which People of warm Imaginations and active Spirits are apt to fall into, such a Temper is readily disposed to receive Errours, and well qualified to propagate 'em, especially if Volubility of Speech be join'd to it.

496. 'Tis ill Logick to argue from Particulars to Generals, and where the Premises are singular to conclude universally.

497. **PRIVILEGES** founded upon private Laws only, are neither to be pleaded, nor granted in Bar to the publick Safety, which is the supreme Law.

498. **NOTHING** so wins upon the Obstinate, and melts the most obdurate Minds, like mild and gentle Usage; even Silence, when it shews Submission and not Sullenness, is more apt to perswade, than angry Arguments us'd in Opposition; There is an unaccountable Force in Meekness, Patience and Forbearance, they excite a Sense of Shame, Gratitude and Honour.

499. **THE** very best Way to make your Children love and respect you when you're old, is to teach them absolute **OBEEDIENCE** when they're young, that being the first Virtue a Child's capable of. Certainly nothing sinks deeper, or takes faster Root in the Mind of Man, than those Rules and Precepts learn'd when a Child. *Solon* made a Law, That those Parents should neither be re-
liev'd

liev'd nor regarded in their Old-age by their Children, which took no Care by a good and virtuous Education in their Youth, to instruct them in all the Principles of their Duty. *Socrates* says, He that makes his Son worthy of Esteem by giving him a liberal Education, has a far better Title to his Obedience and Duty, than he that gives him a large Estate without it.

500. ST. AUSTIN observes, *Luke 11.* he that knock'd at Midnight to borrow Bread found all asleep but the Master: So when we knock and call at the Gates of Heaven for Mercy, none of all the Apostles, Prophets, or Saints departed answer, they hear us not, they sleep in Peace.

501. WHEN at Church we should be confessing our Sins to Almighty God, we're apologizing perhaps one to another for a ceremonious Visit; when we should be observing the Goings of God in the Sanctuary, we're enquiring when this Lady comes into Town, or that goes out.

502. REVEALING Secrets, is by Sir *Richard Steele* call'd a *Diabetick* Passion, a Kind of Incontinence of the Mind that retains nothing; perpetually, and almost insensibly evacuating all.

503. THE Names of *Pagan* Idols, such as *Fortune*, *Diana*, &c. are by a most sordid Practice given to *Christians*, a Thing which certainly ought to be reform'd, for 'tis doing Honour to those Idols.

504. IF by concealing one Man's Fault, I be injurious to another, I assume the Guilt I conceal, and by the Laws both of God and Man am judg'd an Accessary.

505. MEN of great and elevated Spirits have Sufferings and Enjoyments peculiar to themselves.

506. A Man that has no good Quality but Courage, is in a very ill Way towards making an agreeable Figure in

the World, because that which he has superior to other People, can't be exerted without raising himself Enemies; (the Satyrift is in the same Condition) to know barely how to slaughter Men, to be better skill'd than others in rooting out Society and destroying Nature, is to excel in a very fatal Science.

507. CHILDREN that are not sensible of Shame, are for the most part perverse, ill-natur'd, and indocible, on the contrary, the bashful Children are most commonly observ'd to be very towardsly and disciplinable, apt to learn, and easily taught.

508. DOUBTLESS the Soul immortal was breath'd into *Adam* at the same Time with the animal, except he as *Nebuchadnezzar*, sometimes a Man and sometimes a Beast. Original Sin deriv'd from the Body to the Soul, infus'd by God, 'tis defil'd by the Senses by which it acts, as a Man contracts his new-marry'd Wife's Debts.

509. COVETOUSNESS is either an unlawful Desire of what's none of our own, or a too greedy Delight in what is so.

510. WHAT signifies Praise to them that are above it; Truth it self in a Dedication is like an honest Man in a Disguise, or Vizor-masque, and will appear a Cheat by being dress'd so like one. A Man is no more in Reason oblig'd for his Picture in a Dedication, than to thank a Painter for that on a Sign-Post, except it be a less Injury to touch the most sacred Part of him his Character, than to make free with the Countenance only.

511. THINGS read, lose ten thousand Beauties, which they have when spoken; they have not that Spirit and Life, but look stiff, and dead, are not so free and natural, nor don't appear with that Sort of Grace, Spirit and Affection, that Things which are spoken do.

512. MARRIAGE enlarges the Scene of our Happiness and Miseries; the Marriage in Love's pleasant, the Marriage of Interest easy, and a Marriage where both meet, happy. An happy Marriage has in it all the Pleasures of Friendship, all the Enjoyments of Sense and Reason, and indeed all the Sweets of Life. Nothing is a greater Mark of a degenerate and vicious Age than the common Ridicule which passes on this State of Life. It is indeed only happy in those who can look down with Scorn or Neglect on the Impieties of the Times, and tread the Paths of Life together in a constant uniform Course of Virtue.

How happy's the Man, and how happy is she

Who are equally yok'd, and would never be free.

513. CHASTITY must needs be a divine Quality, since even the Enemies of it esteem it, and that the most debauch'd respect them less: that yield, than those that hold out. Respect waits upon Desire, and Neglect follows Possession.

514. TRUTH and JUSTICE are the Foundations of Life; and as *Tully* observes, without Confidence in each other as to some Kind of Justice, the Life even of Robbers and Pirates is incapable of being carried on. A just Distribution of Prey is absolutely necessary among them, and Thieves who are Enemies to Justice, will follow no Captain whom they think without it.

515. ENDEAVOUR to be religious without Superstition, just without Rigour, merciful without Partiality, cautious without Fear, valiant without Rashness, and great without Pride.

516. THE speaking well of all Mankind is the worst Sort of Detraction, for it takes away the Reputation of the few Good, by making them all alike.

517. A probable Lie will sooner be believ'd than a prodigious Truth.

518. MOST Men like People better with agreeable Faults than offensive Virtues.

519. THE Spring of Age is that critical Instant that must either confirm or blast the Hopes of all succeeding Seasons. The first Impressions the World takes of us seldom or never wear out.

520. SUCH as intend to infuse any Goodness into the Minds of Youth, must first exclude thence Pride and Self-Conceit, as we squeeze Air out of a Bladder, because while they are puff'd up with Arrogance, there's no Room to admit any Thing serious or solid.

521. DISTILL Religion into your Child as soon as it can distinguish Sounds.

522. AGAINST those Diseases of the Mind, Fear and Desire, let Fortitude and Temperance be your Shield and Buckler; for the one bears off the Injuries of Fear, and the other supports the Mind from languishing under Desires not attainable.

523. THE Humours of Youth and Age differ so widely that there had need be a great Deal of Skill to compose the Discord into Harmony.

524. WANT of Success in our Actions is generally owing to want of Judgment in what we ought to attempt, or a rustick Modesty which will not give us Leave to undertake what he ought; but how unfortunate this diffident Temper is to those who are possess'd with it, may best be seen in the Success of such as are wholly unacquainted with it.

325. A private Education seems the most natural for the forming a virtuous Man. A publick School fits better in giving a manly Assurance, and an early Knowledge in the Ways of the World; besides Children there frequently contract such Friendships as are of Service to them all the following Parts of their Lives.

326. 'Tis observ'd that when Men are conquer'd by Reason, who have little or none of their own to oppose, they fly to Violence, and with their Swords furiously cut the Knot which they can't untie; there cannot be a greater Evidence of brutish Minds, and a baffl'd Cause.

327. IF we infer a Necessity of Events, Man's Endeavour's vain.

328. IF God has given you a comely Body, praise him for it, and desire it may be neither an Occasion of Sin in your self or others; if not, be not peevish or repining, submit to this Abasement as the Punishment of Sin, which was the great Deformity that introduc'd all others into the World: Take care to secure an happy Resurrection, then all these Deformities, the Marks of Sin, shall be done away, and the most pure and perfect Soul shall have the most bright and purify'd Body.

329. No Power can exempt Princes from the Obligations to the eternal Laws of God and Nature. In all Disputes between Power and Liberty, Power must always be prov'd, but Liberty proves it self, the one being founded upon positive Laws, the other upon the Laws of Nature.

330. THE Favourite of the Prince might be the Favourite of the People, if he could be as humble after Advancement as he was before; but Height of Prosperity makes most Men giddy, and their Insolence generally tumbles them from that Eminence to which a base Submission rais'd 'em.

531. ADMIRATION'S commonly the Effect of a gross Ignorance, great Admirers are commonly great Fools, you're allow'd to say that a Thing pleases you, or to signify by some Sign that you're affected with what you see or hear, but intemperate Outcries and violent Motions that denote an extraordinary Surprize, are commonly Signs of Impertinence, and of a groveling Soul, foolishly prodigal of its Incense.

532. SELF-LOVE's the Ruin of Society; Persons of this Character are as 'twere unhing'd from the Universe, and of no Use in the World, they're crowded and wrapp'd up in themselves, and never extend beyond their own Circumference.

533. IF in this Life only we have Hope, we should not only be of all Men but of all Creatures the most miserable.

534. No Man can complain that his Profession takes him off from Religion; his Profession it self is God's Service, and if it be moderately pursu'd, and according to the Rules of Christian Prudence, it will leave void Spaces enough for publick and private Devotions.

535. WHAT have the greatest Part of the Comments and Disputes upon the Laws of God and Man serv'd for, but to make the Meaning more doubtful, and perplex the Sense? What have been the Effects of those multiply'd Distinctions and acute Niceties, but Obscurity and Uncertainty, leaving the Words more unintelligible, and the Reader more at a Loss? How else comes it to pass that Princes speaking or writing to their Servants their ordinary Commands, are easily understood; speaking to the People in their Laws are not so; and do's it not often happen that a Man of ordinary Capacity very well understands a Text till he consults an Expofitor, who by that Time he has done explaining it, makes the Words either signify nothing at all, or what he pleases?

536. RIGHT

536. **RIGHT REASON** discovers to us our Duty, and the Obligation we lye under to perform it. It either inspires us with Courage, or serves us instead of it.

537. **THE** Sense of **FANCY** is richer than that of Creation. Gold shines no where so gloriously as in the Miser's Head, and Ambition makes a Crown sparkle much more than all the resplendent Jewels that adorn it.

538. **THE** Scandal rais'd by Ill-men, is like Dirt thrown by Children and Fools at Random, without Provocation, it may daub filthily at first, but is easily wash'd out. I value the Malice of such Men as little as their Friendship, the one being as fickle as the other is false.

539. **THE** well-bred Man's doubtful Way of speaking do's not proceed from Uncertainty in his Opinion, but Good-nature, and a refin'd Education.

540. **THO'** there's nothing more distant than Wit and Folly, yet like East and West they may meet in a Point, and produce Actions that are but an Hair's Breadth from each other.

541. **GOD'S** Knowledge is all simple and uncompounded, without reasoning or inferring, premising or concluding, for he has ever before him in one simple View, the whole Field of Truth, and with one single Act of Intuition, glances thro' the whole Possibility of Being.

542. **THERE'S** something sublime and noble in true Art, which none who have not Sublimity of Genius can touch or arrive at: Quaintness and Neatness are what will affect vulgar Eyes more than the Truth of the Workmanship; but take those who understand Nature, and those who act by her unprejudic'd Impulse without Skill, and both of these Kind of People shall join in approving the Hand of a Master.

543. BE not diverted or delighted with the Folly of an Idiot, the Fancy of a Lunatick, or the Frenzy of a Drunkard: Make such the Object of thy Pity, not thy Pastime.

544. PLATO says, that FATHERS, those living Images of God, have a great deal of Force and Efficacy to bring down all Sorts of Blessings upon their Children who render them the Honour which is due, and to make the most frightful Curses fall upon their Heads when they fail therein; for God hears the Prayers which Parents address to him, either for or against their Children.

545. To bear SICKNESS with Patience, is a noble Instance of Fortitude and Grandeur of Mind; he that charges an Enemy do's not shew himself more brave than he that grapples handsomely with a Disease; to do this without abject Complaints, without Rage and Expostulation, is a most glorious Combat, to be thus proof against Pain is the clearest Mark of Greatness. It sets a Man above the Dread of Accidents, in a State of Liberty and Credit; being thus fenced he need not fear nor flatter any Thing. The more we sink into the Infirmities of Age, the nearer we are to immortal Youth; all People are young in the other World; that sure is an eternal Spring, ever fresh and flourishing, to pass from Midnight into Noon on a sudden, to be decrepit one Minute and all Spirit and Activity the next, must be an entertaining Change. Health after Sicknes, and Wealth after Poverty, give double Pleasure.

546. As you never saw any one unhappy in the Pursuit of Virtue, so you will see none miserable under the Conduct of Providence.

547. A wise Man ought to live no more in Hope than Fear, nor put it in the Power of Fortune to take any Thing from, or add any Thing to his Felicity.

548. To spend much without getting, to lay out all without reckoning, and to give all without considering, are the chief Effects of a prodigal Mind.

549. A good Cause may suffer much when 'tis pleaded by an improper and exceptionable Advocate; how fulsome is it to hear a Coward harangue on Valour, a Miser on Contempt of the World, &c. Thus commending those good Qualities, he neither has the Honesty, nor Courage to be Master of, is in Effect only a Satyr on himself, and serves to make him more ridiculous.

550. THERE are some whose Speeches are witty but their Courage weak, whose Deeds are Incongruities while their Words are Apothegms. It is not worth the Name of Wisdom which can be heard only and not seen. Good Discourse is but the Reflection, or Shadow of Wisdom, the pure and solid Substance is good Actions.

551. SECRESY and Celerity are the two Poles upon which all great Actions move, and the noblest Designs are like a Mine, which having any Vent is wholly frustrate, and of no Effect.

552. CONTENT will give a Relish to all my Pleasure, and make me epicurize upon my little Fortune, and enjoy to the full Heighth all that I have, whilst Covetousness would let me starve in the midst of Plenty, and make a Beggar of me, tho' I wallow'd in Gold. TEMPERANCE and SOBRIETY will give me Life and Health, a calm and free Exercise of my Reason, whilst Gluttony and Drunkenness will enervate my Body and stupify my Soul, make me live like a Beast, and dye like a Fool; for Pleasure has a bewitching Faculty, the more we taste it, the more we hanker after it; and therefore the best Way to avoid being captivated by that Syren; is to stop our Ears to her Charms, when we have often baulk'd our Appetites, by denying them what they crave, they will in a while grow so quiet, they will crave no more.

553. Dr,

553. DR. SOUTH in an Extasy of Apprehension cries out, *Oh! how vastly disproportionate are the Pleasures of the eating and the thinking Man.* As different, says he, as an Archimedes in the Study of a Problem, and the Stillness of a Sow at her Wash. The Pleasure of Speculation has sometimes been so great, so intense, so ingrossing of all the Powers of the Soul, there has been no Room left for other Pleasures. Contemplation feels no Hunger nor is sensible of any Thirst but that after Knowledge.

554. THO' CHRIST blesses the Poor, and pronounces Woes to the Rich, as having receiv'd their Consolation, yet *Abraham, Isaac, Jacob, Job, David and Solomon* were so. Neither Riches nor Poverty bless or curse any Man, and none that are poor are bless'd if they be proud and high-minded, nor any rich Man curs'd but he that places his Portion and Consolation in Riches.

555. DULL Despair is the Soul's Lethargy, rouse to the Combat, and thou art sure to conquer.

556. THEY must be mighty Evils that can vanquish a Spartan Courage, or a Christian Faith.

557. THE Wise and Active conquer Difficulties by daring to attempt them. Sloth and Folly shiver and shrink at the Sight of Toil and Hazard, and make the Impossibility they fear.

558. 'TIS observ'd that the most delicate and voluptuous Princes have ever been the heaviest Oppressors of the People, Riot being a far more lavish Spender of the common Treasure, than War or Magnificence.

559. TO Superiors give Respect, Deference, and Submission; to Equals, Affection and Confidence, to every Body, Sincerity, and all the Service in our Power.

360. I would be civil to all, serviceable to many, familiar with few, a Friend to one, and an Enemy to none.

361. LET not thy Table exceed the fourth Part of thy Income. See thy Provision be solid, and not far-fetch'd, fuller of Substance than Art. Be wisely frugal in thy Preparation, and freely chearful in thy Entertainment; too much is Vanity, enough's a Feast.

362. LET not the croaking of a *Raven*, the crying of a *Cricket*, or the crossing of an *Hare*, &c. trouble thy Repose, they portend no Evil, but what thou fearest. He is ill acquainted with himself who do's not know his Fortune better than those Creatures. If Evil follows 'tis the Punishment of thy Superstition, not the fulfilling of their Portent.

363. A Man must make but very few Reflections upon Life if he desires to pass it happily: It is but a lasting Succession of Expectations and Disappointments.

364. 'TIS Stupidity to set up our Rest in a Life that may terminate ev'ry Moment. Meer Curiosity will make us inquisitive to know what shall become of us hereafter.

365. GREAT and sudden Passions have caus'd strange Extasies, and Death it self sometimes. The Spirits in Grief flowing too fast to the Heart to fortify it, and in Joy leaving the Heart as fast to meet the Object that causes it.

366. CONVEY thy Benefit to a Friend as an Arrow to the Mark, to stick there, not as a Ball to rebound back to thee. That Friendship will not continue to the End that's begun for Interest.

367. PRAISE has always something gross in it, if it lie too open, and go on in a direct Line. *Voiture* one of the

the most delicate Wits of the Age, scarce ever commended any Body but in Drollery, and of a long Time none has done it with more Success. The Standards for Praise are *Homer* and *Virgil*. *Homer* praises not *Achilles* but by simple and bare Relation of his Actions. And never was any Man prais'd so delicately as *Augustus* by *Virgil*: By covert Paths he conducts him to Glory: Certainly never Man knew better the Art of praising, for he saves all the Modesty of the Person he praises, even while he overwhelms him with it. The true Art of Praise is to say laudable Things simply, but delicately, for Praise is not to be endur'd unless fine, and hidden; 'tis so very hard a Thing to praise as one ought, that 'tis a Rock which they that are wise will shun.

568. SEVERAL Expressions of the Clergy in their Prayers before Sermon give Offence, particularly the Titles and Epithets to great Men, which are indeed due to them in their several Ranks and Stations, but not properly us'd in our Prayers. 'Tis a Contradiction to say *Illustrious*, *right reverend*, and *right honourable* poor Sinners: These Distinctions are suited only to our State here, and have no Place in Heav'n: We see they're omitted in the Liturgy, and sure the Clergy should take that for their Pattern in their own Forms of Devotion.

569. THE Minority of Kings is the Misery of Kingdoms, being commonly attended with Emulations and Factions of great Men.

570. AIM at Purity of Language, Sublimity of Stile, Propriety of Phrase, Neatness of Simile, Exactness of Argument, Choice of Words, Justness of Examples, and ev'ry Thing that constitutes the Beauty and Harmony of a Piece.

571. SIR *Richard Steele* bids us use a mathematical Sieve to sift Impertinencies and Superfluities out of our Discourse and Writing, and to avoid Excrescencies.

572. LOVE

572. LOVE and Ambition are commonly the raging Fevers of great Minds.

573. READING too many Books do's rather burden the Memory than improve the Understanding.

574. UNITY is the Life of Christianity, because it keeps up that Love which is the fulfilling of the Law.

575. 'TIS uncivil and unfit for a Man to oblige another to keep a Promise disadvantageous to him, or one made in Mirth, Passion, Haste, unadvisedly, in Civility, &c. as also not to admit of a reasonable Excuse in case of Failure.

576. HE that doubts not knows either all Things or nothing; and he that imagines never to commit an Error, his next Pretence may be to Divinity: For Perfection's not the Attribute of a Man.

577. VICTORY do's more often fall by the Errour of the vanquish'd than by Valour of the Victorious.

578. A low Condition exposes the wisest Men to Contempt: While we can keep our Poverty a Secret, we shall never feel the Weight of it; there's nothing in a mean Estate so intolerable as the ridiculousness of it, for Patience is not so much wounded by Pain and Loss, as by Derision and Contumely.

579. A meer Courtier, a meer Soldier, a meer Scholar, a meer any Thing, is equally ridiculous.

580. FEW of *Adam's* Children are so happy as not to be born without some Byass in their natural Temper, which it is the Business of Education either to take off, or counterballance.

581. ALL our other Passions are to some End; Love, to enjoy; Anger, to revenge; Fear, to avoid; and the like; but the Passion of Grief serves to no End or Purpose in the World; it can't be its own End, because 'tis in no Respect good; 'tis therefore utterly absurd and unreasonable.

582. AMBITION's a Weed (if it may properly be call'd so) that's apt to grow in the best Soils.

583. ALL popular Discontents have something of the Nature of Torrents; give them a little Room to run, and they'll quickly draw off themselves; but if you offer presently to obstruct their Course, they swell and spread the more.

584. NEVER let the Irregularities of your own Life be the Subject of your Discourse, for Men detest in others those Vices which they cherish in themselves.

585. PLOTS when discover'd strengthen the Government they were design'd to ruin.

586. POLITICAL Jealousies like the conjugal, when once rais'd, are hard to be suppress'd.

587. ALL Trust is dangerous that is not entire; 'tis best to speak all or conceal all.

588. THE Scriptures, no doubt, were indicted by the HOLY GHOST, for good Men would not impose such Things upon the World, and there is too much against the bad, to believe them to be the Authors of it.

589. OUR Troubles of Mind must either proceed from the Spirit of God or the Suggestions of the Devil: If from God, 'tis an Argument of Sonship and Adoption; if from the Devil, 'tis an Argument your Case is yet the better, for

for he disturbs none that he is sure of, but is always most busy with those he is in greatest Danger of losing.

590. A Man remarkably obliging is almost proof against the most malicious Detractors, they'll be afraid of one so fortify'd in publick Esteem; the Charms of Kindness and Affability are irresistible, they conquer, captivate, and return in Triumph over the Affections of all Men.

591. THERE are those that perform all the Arts of Life and Good-breeding, with so much Ease, that the Virtue of their Conduct looks more like Instinct than Choice.

592. 'TIS more glorious to overcome my Passion than my Enemies, for if they're bad, I would not be Friends to them, and if they're good, they'll not long be Enemies to me.

593. WHISPERING in Company has ever been look'd on as an Excess of ill Manners, for we have naturally a Curiosity to divine what others say, and feel a secret Indignation to be shut out of the Intelligence.

594. HE must be a very wise Man that knows the true Bounds and Measures of fooling, with Respect to Time, Place, Matters, Persons, &c. But Religion, Business, and Cases of Consequence must be excepted out of that Sort of Liberty.

595. THE stronger the Opposition the more noble the Combat. Where there's no Combat there's no Victory. How can we exercise the Grace of Contentment if all Things succeed well; or that of Forgiveness, if we have no Enemies? If Men could not be angry they could not be meek, and if they had no Inclination to Vice, they could not be Virtuous, since Virtue's no more than the subduing our vicious Inclinations.

596. GOD'S

596. GOD's Glory and our Happiness are so inseparably conjoin'd, that we can't aim right at either but we must hit both, for God has not, throughout all his Creation, an Ensign of Honour so truly worthy of him, as that of a divine and pious Soul that reflects his Image, and shines back his own Glories upon him.

597. ONE very great Cause why Men that have often thought to reform their Lives, and resolve against their evil Courses, yet repent of their Repentance, their Resolution becoming frail and fruitless, is, because they don't use Mortification to work their Aversion high and strong against the Sin, and fix their Resolution: The universal Sense of the primitive Church confirms me in this Conclusion (says Dr. *Allistree*) who for that Reason in their penitential Excommunications, did inflict such Severities as 'tis almost incredible that Christians should submit to, yet they begg'd to be censur'd into them; and those had St. *Paul* for their President; but now our Repentance is but some transient Dislike of our Sins, some faint and fruitless Wishes to do better: When we're under the Apprehension of God's Wrath and Punishment, we make Vows against our Vices, but when that Fit's over, and we by Indulgence anew prepar'd for Temptation, we fall again, and then perhaps we relent again, curse the Sin, and all the Causes of it, and call our selves unhappy that are subject to such violent Infirmities, but still go on the Devil's Round, like Men enchanted in a Circle of sinning and repenting, and this is like to be our State 'till we in good earnest set about the great Work of Mortification: 'Tis true what *Clemens* of *Alexandria* says, this common Practice of sinning and superficial repenting, as if we would give God, and the Devil their Turns, is an Argument of an impenitent and unbelieving Temper. 'Tis no faint Resistance will make the Temptations of the Devil, the World, and the Flesh give Way; we must offer a resolute Violence to all our earthly Appetites, if we mean nobly to force our Way thro' these almost inevitable Dangers: 'Tis not for nothing that the Scripture bids us strive and

and fight, and wrestle, and run, labour and watch, fast and pray, and work out our Salvation with Fear and Trembling: There's nothing but Austerities will mortify the Inclinations that stir against the Spirit, by denying Fruition to our Appetites, we shall be able to calm and moderate our Affections to ev'ry Thing below, and then Temptations will have neither Aid nor Avenue.

598. 'Tis an hard Task to speak of Persons nearly related to us, it being difficult either to commend or condemn 'em with Decency.

599. POOR Mortals are press'd with Cares for what's present, with Sorrows for what's past, and Fears for what's to come.

600. THERE'S a certain Zeal that operates with equal Violence in all Religions, which if well examin'd, is either Pride, Interest, or Ill-Nature.

601. AFFLICTION and Physick both imply a Disease, and both are apply'd for Cure.

602. MUSICK is not more agreeable to a musical Ear, than Flattery to vain-glorious People; 'Tis a Charm that pleasingly bewitches them, and the wisest of Men give Way to be ram'd and sooth'd by this Enchantment: We ought no more to receive the Praises we don't deserve, than the Money that's not due to us.

603. NOTHING contributes more to the Happiness of Life than FRIENDSHIP; but if the Understanding do's not direct the Heart, Friends are more proper to disturb than please us, and more capable of hurting than serving us: Nothing disturbs our Repose so much as Friends, if we have not Judgment enough to choose 'em well. Importunate Friends make us wish they were indifferent; the Morose give us more Uneasiness by their Humour, than they do us Good by their Services? and the Imperious tyrannize over us.

604. A true Christian knows how to make Advantage of ev'ry Thing; the Evils which he suffers are the good Things which God sends him; the good Things he wants, are the Evils from which Providence has secur'd him; ev'ry Thing's a Benefit to him, ev'ry Thing in this World is a Mercy; and when by the Necessity of his mortal Condition he must dye, he looks upon the End of his Life as a Passage to one more happy, which is never to conclude. Such is the Felicity of a true Christian, whilst Uncertainty and Trouble make the Condition of all others unhappy.

605. THE Contemplation of the Divine Being, and the Exercise of Virtue are in their own Nature so far from excluding all Gladness of Heart, (as some falsely imagine) that they are the perpetual Sources of it. The true Spirit of Religion cheers as well as composes the Soul; it banishes indeed all Levity of Behaviour, all vicious and dissolute Mirth; but in Exchange fills the Mind with a perpetual Serenity, uninterrupted Chearfulness, and an habitual Inclination to please others, as well as be pleas'd in it self.

606. THE MIND being eternal, no temporal Thing can be a fit Object for it, no more than Sounds can be proper Objects for the Eye, or Sights for the Palate.

607. MALICE is the ordinary Vice of those who live in the Mode of Religion without the Spirit of it.

608. As rav'nous Birds are the quickest-sighted, so the worst Men are the greatest fault-finders.

609. PLATO says, that great Minds are apt to produce great Virtues, and no less Vices.

610. 'Tis for young Men to gather Knowledge, and old Men to use it.

611. JUSTICE is the Virtue with which the Vulgar are most affected, because of its continual and common Use.

612. LOVE never produces Friendship, and when Friendship produces Love, 'tis quickly destroy'd by it.

613. HE may justly be call'd covetous who baulks any Part of his Duty for fear of lessening his Fortune, who chooses rather to save his Wealth than his Conscience; that denies himself the Conveniencies of Life, and sets his Interest above his Honour.

614. PRAISE favours of Flattery, and Censure of Malice, be they never so just. The best Way to advance another's Virtue is to follow it, and the true Means to cry down another's Vice is to decline it.

615. 'TIS an ordinary Failing in most Men never to be contented with their Fortune, or disatisfy'd with their Wit.

616. FEW Men fear to be despis'd, except those who really deserve to be so.

617. HE that sets up his Rest upon Contingencies, shall never be happy nor quiet.

618. JEALOUSY is like a polish'd Glass held to the Lip when Life's in doubt; if there be the least Breath, 'twill catch the Damp and shew it.

Distrust in Lovers is too warm a Sun,

But yet 'tis Night in Love when that is done.

619. PENITENT Sinners are under no Condemnation; the Law can't condemn them, because they have appeal'd, nor the Gospel, because they have believ'd.

620. TAKE Care you never dispute against your Judgment to shew your Wit, least you become indifferent to what's Right; never dispute against a Man meerly to vex him, or for Trial of Skill, since to inform or be inform'd is the End of all Conferences. Poverty of Imagination makes Men run into the Fault of giving Contradictions; they want in their Minds Entertainment for themselves and Company, and therefore build all they speak upon what is started by others, and since they cannot improve that Foundation, endeavour to destroy it.

621. WE should take all the Care imaginable how we create Enemies, it being one of the hardest Things in the Christian Religion to behave our selves as we ought to do to them.

622. 'TIS not our Interest to be always over-vigorous in the demanding of our Rights, nothing looks better than for a Man sometimes to drop his Pretensions.

623. No one's oblig'd to think beyond his Capacity, and we never transgress the Bounds of good Sense but when we aim to go beyond it.

624. THE only Study in the Courts of Princes is how to please, because a Man makes his Fortune there by being agreeable; this is the Reason why Courtiers are so polite. On the Contrary, in Towns and Republicks, where Men are forc'd to take Pains to get their Living, the last of their Cares is to please, and it is that makes them so clownish.

625. THERE is something which can never be learn'd but in the Company of the polite. The Virtues of Men are catching as well as their Vices, and your own Observations added to these will soon discover what it is that commands Attention in one Man, and makes you tir'd and displeas'd with the Discourse of another.

626. THOSE

626. THOSE that wish for what they have not, forfeit the Enjoyment of what they have. Set a just Term to your Wishes, and when you have touch'd it, make a Stand; Happiness only begins when Wishes end, and he that hankers after more, enjoys nothing.

627. THERE'S nothing more dangerous in a State than when the King and People are trying the utmost Extent of the Prerogative of the one, and the Liberty of the other, tho' the Bounds of either were never yet found out, for 'tis an undeniable Maxim, That they who will always do as much as they may, will sometimes do more than they ought.

628. SET Bounds to your Zeal, by Discretion; to Errour, by Truth; to Passion, by Reason; and to Division, by Charity.

629. DOUBT is the worst Torment of the Mind; and so great is the Pain that we desire to lose it, tho' in Exchange of a Certainty that must afflict us more.

630. TOO many LAWS are a Snare; too few, a Weakness in Government; too gentle, are never obey'd; and too strict and severe are seldom executed.

631. HOW strange a Thing our little Virtue is!

They never miss it who possess it not,

And they who have it, ever find a Want.

632. WE should never dispute on Things that God has not been pleas'd to submit to our Reason. If a Man's Understanding could comprehend all the Counsels of God, it must of Necessity be equal to it.

633. As reconciling Enemies is the Work of God, so separating Friends is the Business of the Devil.

634. FRIENDSHIP supplies the Place of ev'ry Thing to those who know how to make a right Use of it; it makes your Prosperity more happy, and your Adversity more easy.

635. To endeavour not to please is Ill-nature, altogether to neglect it, Folly; and to overstrain for it, Vanity and Design.

636. BE not too troublesome with impertinent Debatings, by refusing to go and sit first; the Conversation of nice ceremonious People is a great Slavery, and to be with them, is to be with little Ease.

637. A facetious Fool may have entertaining Follies to divert one for a Time, but nothing so troublesome as a serious one.

638. HE that's moderate in his Wishes from Reason and Choice, and not resign'd from Sourness, Distaste and Disappointment, doubles all the Pleasures of his Life.

639. RELIGION and Policy as they do very well together, so they do but ill asunder; the one is too cunning to be good, the other, too simple to be safe. A little of the Wisdom of the Serpent mixt with the Innocency of the Dove, will be a good Ingredient in all your Actions.

640. THE Goodness and Mercy of God towards Persons not capable of becoming Good, is a Goodness that do's not agree with the infinite Purity and Holiness of God. 'Tis such a Goodness that if it were propos'd to the World, it would encourage Men to live in Sin, and to think that a few Acts of Homage offer'd to God in our last Extremities, could so far please him as to bribe and corrupt him. The forming a false Notion of the Goodness of God, as of a Tenderness that is to be overcome with Importunities, Howlings and other Submissions,

ons, and not to be gain'd only by becoming like him, is a capital and fundamental Errour in Religion.

641. THO' you may be never so clear in your Judgment, yet it shews a yielding Sweetness of Temper, and a most agreeable Condescension, to speak with Doubt; but never to shew Confidence in Arguing, unless to support the Sense of another. Sometimes in Conversation you may choose to be less knowing, to be more obliging, and to be on a Level with others, rather than oppress them with a Superiority of Genius.

642. THE Wit of Conversation consists more in finding it in others, than shewing a great deal your self. He who goes out of your Company pleas'd with his own Facetiousness and Ingenuity, will the sooner come into it again: Most Men had rather please than admire you, and seek less to be instructed and diverted, than approv'd and applauded, and 'tis certainly the most delicate Sort of Pleasure to please another.

643. A pleasant Man's rarely to be met with, and a Person tho' he's born so, must have a great deal of Delicacy to maintain the Character a long Time, but commonly he that makes one laugh is not sure to be esteem'd.

644. THE Heart has no Avenue so open as that of Flattery, which like some Enchantment lays all its Guards asleep.

645. WHERE there's no Remedy but Patience, Custom makes it easy, and Necessary gives no Courage.

646. RECIPROCAL Love is Justice, constant Love, Fortitude; Secret Love, Prudence. 'Tis the hardest Thing in Love to feign it where it is not, or hide it where it is, but much easier counterfeited than conceal'd.

647. THE Pleasure of subduing an inordinate Desire, of denying an impetuous Appetite, is not only nobler,

But greater by far than any that's to be had in the most transporting Moments of their Gratification.

648. No Man lives long enough to profit himself by his Faults, he's committing them during the whole Course of his Life, and as much as he can do at last, is to dye corrected.

649. IN Things necessary go along with the ancient Church; in Things indifferent, with the present: Tho' you have Opinions and Motions of your own, yet yield, as the Orbs do for the Order of the Universe, to the great Wheel of the Church: If some Points in Scripture are less clear and positive, it is, that Christians may exercise Humility in themselves, and Charity to others.

650. CUSTOM and Experience are more useful in making one's Fortune than Wit. We think of it too late, and when at last we resolve on't, we begin by those Faults which we have not always Time to repair; whence perhaps it proceeds that Fortunes are so rarely acquired.

651. THERE's but one Affliction which is lasting, and that's the Loss of an Estate; Time which sweetens all others, sharpens this; we feel it every Moment during the Course of our Lives, while we're in Want of the good Things we lost.

652. HE who solicites for another has the Confidence of one who demands Justice, he who speaks for himself the Confusion of him that implores Mercy.

653. A good COUNTERTENANCE is a silent Commendation, and is generally, tho' not always, the Index of the Mind, for the Rays of the Soul passing thro' it, discover what Degree of Brightness is within; so that the Aspect seems design'd not only for Ornament but Information; for what can be more significant than the sudden flushing and Confusion of a Blush, than the Sparklings of Rage, or the Lightnings of a Smile, which may
be

be reckon'd the Sunshine of the Mind, that breaks out with the brightest Distinction; it plays with a surprizing Agreeableness in the Eye, sits like a Glory upon the Countenance, and seems to make the very visible.

654. AFFECTATION in Gesture, Speech, or Manners, is frequently the Consequence of Idleness or Indifference; much Business and an Application to serious Affairs, oblige a Man to keep to Nature.

655. No Man ever was a Loser by good Works, for tho' he be not presently rewarded, yet in Tract of Time some happy Emergency or other arises to convince him that, *Virtuous Men are the Darlings of Providence.*

656. 'TIS difficult for a Man to have Sense, and be a Knave. A true and sharp Genius conducts to Order, Truth, and Virtue. 'Tis Want of Sense and Penetration which makes a Man obstinate in Evil as in Errour. We strive in vain to correct a Blockhead by Satyr, which describes him to others while he himself will not know his own Picture; 'tis like railing to a deaf Man.

657. THE same Vices which are deform'd and insupportable in others, we don't see in our selves; they are not burthensome to us, but seem to rest without Weight as in their proper Centres. Such an one speaking of another, draws a dismal Picture, not in the least imagining, that at the same Time he's painting himself.

658. GENERALLY the Mirth of a Debauch, as it is strain'd and artificial, so it can't last long; 'tis at best but like the Effects of a strong Cordial, which may serve to rally the Spirits from some Encounter, but then they're spent in the Conflict, and fall and flag again quickly: Whenever the Spirits are extraordinarily exhilarated, and dilated, they thereby become so thin and volatile, that they easily exhale and vanish, and so a Man becomes far more melancholy and lumpish than before.

659. To suffer the People to stupify themselves with Pleasures and Feasts, with Shows and Luxury, with Vanity, and Delicacies, to dispossess them of all Things solid and valuable, and leave them fond of ridiculous Trifles, is to make the greatest Advances to a despotick Power.

660. THE Pleasure of Society among Friends is cultivated by a Likeness of Imaginations as to Manners, and a Difference in Opinion as to Sciences; the one confirms and humours us in our Sentiments, the other exercises and instructs us by Disputation.

661. 'TIS so common for Men not to be happy, and so essential to all Good to be acquir'd with Trouble, that what's come at easily, is suspected.

662. A great Merit join'd to a great Modesty may be a long Time before 'tis discover'd.

663. THE most barbarous Nations have still paid a Sort of Divinity to the Dead. Death being always look'd upon as a full Discharge from all the Errours of Life.

664. THERE is in the best Counsel something that displeases; 'tis not our own Thoughts, and therefore Presumption and Caprice furnish Pretences enough to reject it at first Sight, and Reflection only forces its Reception.

665. WISE Conduct turns upon two Centres, the past, and the future; he that has a faithful Memory, and a vast Foresight is out of Danger of censuring in others those Faults he may have been guilty of himself, or condemning an Action, which in a parallel Case, and in like Circumstances, 'twill be impossible for him to avoid.

666. THERE's a Thing in the World, if 'tis possible, incomprehensible: A Person that appears dull, sottish, and stupid, knows neither how to speak nor relate what he has seen, but if he sets to write, no Man do's it better;

ter; he makes Animals, Trees, and Stones talk, and his Works are full of Elegance, natural Sense, and Delicacy.

667. **AVOID** obscene Ambiguities, be they never so carefully wrapped; they have always a bad Effect in the Mind of the Hearer, and denote the corrupt Morals of the Speaker.

668. **EV'RY** outward Beauty proceeds from an inward Order and Harmony, and both the inward and outward Beauties are advanc'd by a proper Method.

669. **HESIOD** being ask'd when he was lending Money, *Why all these Niceties and Forms of Law among intimate Friends?* he answer'd, *By all Means, that we may be sure to continue so.*

670. **I'M** tir'd with whatsoever I have yet enjoy'd in this World, and I expect no greater Satisfaction should I live a thousand Years; ev'ry Pleasure appears but the same in different Forms, and they all agree in leaving us afflicted in the same, or greater Pains, than they found us. 'Tis best therefore to lay aside all fruitless Care and Sadness, and be as merry as will consist with the Wisdom of a Man.

671. **CRITICISE** upon your own Actions, and then you'll see Reason enough to pardon the Weaknesses of others.

672. **PROVIDENCE** is pleas'd to see great and noble Souls struggling with Difficulties, and often defers their Reward that it may grow greater by Delay.

673. **GRAVITY** too much affected becomes Comical; 'tis like Extremities that touch, whose Middle is Dignity; you cannot call being Grave, but acting the Part of a grave Man; he that studies to be so, shall never obtain it; either Gravity is natural, or there is no such Thing, and 'tis easier to descend than ascend.

674. **To**

674. To dispute the Goodness of Pleasure, as God design'd it, is to deny Experiment, and contradict Sensation, which is the highest Evidence a Man can have of the Things of this World; nay even a good Man is content with hard Usage at present, that he may take Pleasure in the other World, and tho' now remote from him, the Thoughts of enjoying it in due Time makes him bear up against all Difficulties.

675. THE Luxury of Water to a true Thirst is far more sweet than delicious Wine to a debauch'd Taste.

676. LOVE begins and Ambition ends with us, so that we're often never freed from Passions 'till we dye.

677. 'TIS observ'd those Attempts which begin with Difficulty and Danger for the most Part end in Honour, crown'd with Glory, and good Success.

678. GOOD Consciences breed great Resolutions; they that least consider Hazard in doing their Duty always fare the best; 'tis more successful to be bold than wary, and no Man ever prosper'd so well as the resolute. Fortune, a Mistress, that's sooner won by those that ruffle and force, than by such as proceed coldly: 'Twill certainly be overcome, if thou resist courageously, if thou neglect, it conquers.

679. HE that has true Fortitude is harden'd against Evil upon rational Principles, he's fortify'd and guarded with Reason and Consideration, that no dolorous Accident from without is able to invade his Soul or raise violent Commotions in it: In a Word, he has such a constant Power over his irascible Affections, as not to be overprone to be either timorous in Danger, or envious in Want, impatient in Suffering, angry in Contempt, or malicious and revengeful under Injuries and Provocations; and 'till we have acquir'd this Virtue we can never be happy, either here or hereafter.

680. PRUDENCE governs the Wise, but there are but few of that Sort, and the most wise are not so at all Times. Passion governs almost all the World, and almost always. We see most Things are carry'd on by a Spirit of Faction, and all Factions are passionate. Passion is found ev'ry where, the Zeal of the best Persons is not freed from it.

681. I hold in Charity no less than Commerce with all Sorts of People that acknowledge a divine and universal Providence, but abominate those that have the Indiscretion or Impudence to deny it.

682. THE wisest, most virtuous and perfect among Men, may have some little Vanity and Affectation, which may lay them open to the Raillery of a mimical malicious Wit.

683. NOTHING pleases a Man more than to know that he has avoided a foolish Action.

684. A Blockhead neither comes nor goes, sits or rises, nor is silent nor stands upon his Legs like a Man of Sense.

685. GOD never said to any Man, *thy sins are forgiven thee*, without adding, *sin no more*.

686. THERE'S but little Faithfulness to be expected from Associates in Villany, be their mutual Engagements never so solemn.

687. RICHES are Blessings, if not perverted: They're the Rewards of Industry, and the Instruments of Charity, the most amiable of all Christian Virtues.

688. A fine Coat's but a Livery, if the Person that wears it discovers no higher Sense than that of a Footman.

689. IF I receive an Injury, I immediately consider whether I have deserved it or not; if I have, 'tis a Judgment from God; if not, 'tis an Injustice from Man; and the Doer has more Reason to be asham'd of it than I.

690. WHERE 'tis possible to repair our ill Success, I'm wholly of Opinion we ought to employ all Sorts of Remedies; but in a fatal Accident which is never to be retriev'd, I would desire to know where lies the Service of a ridiculous Affliction in paying Tears which are at best but troublesome to those that shed 'em, and wholly unseasonable to those for whom they're shed.

691. COUNSEL in Trouble gives small Comfort when Help is past Remedy.

692. REPENTANCE without Amendment is like continual pumping in a Ship without mending the Leak.

693. TRUE Devotion's the true Source of Repose, that only has Power to support Life, and sweeten Death.

694. MEN lose many Things, not because the Attainment's impossible, but because they want Courage to attempt them.

695. ILLITERATE Men often perswade more effectually than the Learn'd, because they seem to speak more naturally, and from a feeling Sense.

696. THE Tares have the Priviledge of the Field as well as the Wheat, and the bad Fish of the Net as well as the good. To communicate with Sin, is Sin, but to communicate with the Sinner in that which is not Sin, can be none.

697. WHENEVER you commend, add your Reason for doing so: It is this which distinguishes the Approbation

tion of a Man of Sense from the Flattery of the Sycophants, and the Admiration of Fools.

698. THE only Remedy against Fear is the Result of virtuous Actions, for those who do no Evil fear none.

699. REPUTATION's the fairest Face of Virtue, and soonest cheats the World.

700. THERE's as much Policy wanting to secure a Reputation, as Wit and Learning to deserve it.

701. THE Thirst of Knowledge is an intellectual Fever, which all the Books and Converse in the World can never satisfy; the Ill that attends it, as it breeds Desire in all Things, so in Sin.

702. No Man's ridiculous for being what he is, but only for the Affectation of being something more.

703. IT behoves ev'ry Man in the Search of Truth to preserve a Philosophical Liberty, not to be so enslav'd to the Opinion of any one, as to think whatever he says infallible.

704. I would not have one of a great Character endeavour to make himself inaccessible; nothing but a mean Genius ought to be shy of shewing it self, as being conscious that his Merit will not bear too near a Scrutiny; there's a Medium betwixt a Haughtiness that despises others, and a Familiarity that makes us cheap.

705. IF you desire KNOWLEDGE only to know, 'tis Curiosity; if to be known, 'tis Vanity; but if to edify, 'tis Charity; or that thou may'st be edify'd, 'tis Wisdom.

706. CURIOSITY is one of the strongest and most lasting of our Appetites.

707. 'TIS Conformity of Inclinations that constitutes Friendship.

708. THERE

708. THERE are none that condemn a bad Fame so much as those who despise the Virtues that produce a good one; they that slight Reputation seldom value Virtue, for when once they're indifferent to other Peoples Words, they're commonly so to their own Actions, such I would avoid: How can you expect they'll preserve your Reputation when they despise their own?

709. PERJURY's a Sin that strikes like a Sword with two Edges, both against divine and humane Faith; it impiously appears to brave Heaven it self, and is odious to all Societies on Earth, slighting all solemn Covenants made with God and Man.

710. 'Tis dangerous to add Power to them who only want Will to do Mischief.

711. THE Aim of Orators is Victory; of Historians, Truth; and of Poets, Admiration.

712. INFAMY, if thou art a Mud-Wall, will stick; if Marble, 'twill rebound.

713. 'Tis the Ill-Fortune of a strong Brain, if not to be dignify'd as meritorious, to be depress'd as dangerous.

714. HE that declines Physick 'till he be weaken'd with the Disease, is bold too long and wise too late.

715. OFTENTIMES a small Loss in an Army, like opening a Vein, do's rather correct than any Way impair the Health; whereas too much Prosperity, like the worst Surfeit, suddenly becomes incurable.

716. REBUKE thy Servant's Fault in Private; publick Reproof hardens Shame; if he be past a Youth, strike him not; he is not fit for thy Service, who after wise Reproofs will either deserve thy Strokes or digest 'em.

717. WE should speak modestly of others before those whom we owe Respect to, who take little Pleasure in hearing the Praises wherein they have no Part; to make a Trade of squandering insipid Praises upon ev'ry Body, is a very despicable Character. Civility demands that we should be complemental upon some Occasions, but 'tis turning Fool indiscriminately to bestow our Complements learn'd by Heart, upon all Comers, and as soon as we accost them, begin their Panegyricks; there's nothing more nauseous to a judicious Taste, than those fulsome Flatteries. I'd rather have hard Words bluntly said to me, than hear those everlasting Encomiums that are constantly giving me an Incense that makes me drunk and gets into my Head.

718. THE Fool do's not discern, and consequently cannot mind the Good that is obvious, for his Thoughts are still intent upon the Future; but the prudent Man retrieves Things that were lost out of their Oblivion, by Strength of Recollection renders them perspicuous, and enjoys them as if they were present: Happiness having only a few coy Minutes to be courted in the Man that has no Intellects, neglects this Opportunity, and so it slides away from his Sense and no more belongs to him.

719. THE Misery and Happiness of the whole Life of Mortals, are Themes scarce worth a Passion. Whatever we endure as an *Evil*, or possess as a *Good*, are both so short, that as the one need not sink us to an Excess of Grief, so neither do's the other deserve a Paroxysm of Joy. A Sigh or a Tear are enough for the first, and a Smile is too much for the last.

720. 'TIS observ'd that as Prosperity unexpected makes Men careless and remiss, if they ben't very wise; so they who have receiv'd the Wounds of adverse Fortune, become more vigilant and collected.

721. *THE Arabian Proverb says, the Habitation of Danger is on the Borders of Security; and, that a Man never runs greater Hazards than when he least fears 'em.*

722. *HE that looks for Content must look for Innocence, for those who fly from the one, will never obtain the other.*

The End of the First Part.





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PART II.



ISTORY antedates, and is the Witness of Time, the Light of Truth, the Life of Memory, the Herald of Antiquity, and the Mistress of Life, which brings Experience without Gray-Hairs, and makes us wise at the Cost of others, that upon the Light which is given us of past Times, we may form prudent Judgments of the present, and probable Conjectures of the Time to come. By reading, a Man makes himself contemporary with the Ages past, and this Way of

of running up beyond our Nativity is much better than *Plato's* Pre-existence: However, covet not many Books, let them be like the Number of your Friends, very choice, but few; for good Books are a Guide in Youth, an Entertainment in Age, a Support in Solitude, and keep us from being a Burden to our selves: When we're at any Time weary of the Living, we may thus repair to the Dead, who have nothing of Peevishness, Pride or Design in all their Conversation.

2. READING is to the Mind what Exercise is to the Body, as by the one Health is preserv'd, strengthen'd, and invigorated, so by the other Virtue, which is the Health of the Mind, is kept alive, cherish'd, and confirm'd; but as Exercise becomes tedious and painful when we make use of it only as the Means of Health, so Reading's apt to grow uneasy and burdensome when we apply our selves to it only for our Improvement in Virtue. For this Reason, the Virtue which we gather from a Fable or Allegory, is like the Health we get by Hunting, as we're engag'd in an agreeable Pursuit that draws us on with Pleasure, and makes us insensible of the Fatigues that accompany it.

3. THE Standards of HISTORY are *Thucydides* among the *Greeks*, and *Livy* among the *Romans*; they are noble without soaring too high, and natural without sinking too low. *Quintius Curtius* by aiming at too much Politeness, has lost a great Deal of that grand and majestic Air which so well becomes *Sallust*, who made a Voyage to *Africa* on Purpose to observe the Situation of the Places he should have Occasion to mention in the *Jugurthine* War. The Generality of Historians being Pensioners of the Court, 'tis no Wonder they're byass'd. A Man must set himself Hopes and Fears, and all Kinds of Interests when he engages in this great Attempt, so that he may always dare to speak the Truth.

4. ENGLAND was at first a Monarchy under the *Britains*, and then a Province under the *Romans*, and after that

that divided into seven Kingdoms under the *Saxons*, after them the *Danes*, then the *Normans*, and now a Monarchy again under the *English*, and all this by God's Providence, who suffer'd his own peculiar People the *Jews* to be under divers Manners of Governments, at divers Times; at first under Patriarchs, *Abraham*, *Isaac*, &c. then under Captains, as *Moses*, *Joshua*, &c. then under Judges, as *Othniel*, *Eliud*, *Gideon*, &c. then under High-Priests, *Eli*, and *Samuel*, then under Kings, *Saul*, *David*, &c. then under Captains, and High-Priests again, as *Zorobabel*, *Judas Maccabeus* and his Brethren, 'till the Government was lastly brought under Power of the *Romans*. The Government of *Britain* is a mixt limited Monarchy, where the Supreme Power is divided between the King and the People, *i. e.* the Lords and Commons, since He can neither raise Money, nor make nor annul Laws without them, and those Laws are a Rule to both, a common Measure to Him of his Power, and to them of their Obedience: The Government's call'd a Monarchy, because the King's Predominant in the Constitution, He having his Share in the Supreme Power, and the chief executive Part or Administration is singly in him. The Crown is held not by a paternal Right, but by the Law of the Realm, which allows no Power of disposing of the Throne to its Kings, nor can't be depriv'd by any Act of his Predecessor.

5. FULLER says, the *Turkish* Empire is the greatest and best compacted the Sun ever saw, not excepting the *Roman* it self in all its Glory, take Sea and Land together from *Buda* in the West, to *Taurus* in the East, it stretches above three thousand Miles; little less in the Extent thereof North and South; it lies in the Heart of the World, commanding the most fruitful Countries of *Europe*, *Asia*, and *Africa*, only *America* (not more happy in her rich Mines, than her Remoteness) lies free from their Reach. *Mahometanism* has lasted above a thousand Years, a longer continued Scourge than any Enemy of old; for the *Egyptians* oppress'd *Israel* scarce two hundred Years, the *Canaanites*, twenty; the *Moabites*, eighteen; the *Philistines*, forty; the *Assyrians* and *Chaldeans*, three hundred;

Antiochus

Antiochus Epiphanes, forty Years. The *Christian Church* from *Nero* to *Constantine* was afflicted two hundred and sixty Years. The *Musti* appears always in *Green*, that being the sacred Colour wherein the Family of *Mahomet* is always cloath'd, out of which he's constantly chosen, and is treated with as great Rev'rence and Respect among the *Turks*, as the *Pope* is among the *Romans*; for 'tis a main Principle in their Divinity, that no one Thing do's more preserve and improve their Religion, than a venerable, high, pious Esteem of its chief Ministers. They have no other Guide or Law both for temporal and Church Affairs than the *Alcoran*, which they hold to be the Rule of civil Justice, as well as the divine Character of their Salvation. 'Tis only in one Language, that's *Arabick*, the Mother-Tongue of their Prophet: Among the many other Absurdities of it, they affirm that *Abraham* was the Son of *Lazarus*, and the *Virgin Mary* Sister to *Aaron*.

6. THE *Dominical Prayer* and the *Apostolical Creed* are two Acts tending to the same Object of Devotion, yet they differ in this, we include all in the first, and our selves only in the second; one may beg for another, but he must believe for himself; there's no Man can believe by a Deputy. The Articles of the *Creed* are as the twelve Signs *Zodiack* of Faith, which makes Way for the Son of Righteousness to pass thro' the the Centre of the Heart.

7. THE Books of the *Apocrypha* not warranted by divine Inspiration, because they were written after Prophecy and divine Inspiration were ended in the Jewish Church, *Malachi* being the last of their Prophets according to the general Tradition.

8. MUSICK-ORNAMENTS and decent Ceremonies were brought into Churches, that the busy and restless Fancy being brib'd by its proper Objects, may be instrumental to a more celestial Love, and transplant the Instruments of Fancy into Religion: The Musick of our Churches purifies and exalts the Passions, gives the Thoughts a proper Turn, cherishes those divine Impulses in the

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Soul

Soul which ev'ry one feels who has not stifled them by sensual and immoderate Pleasures; it raises noble Hints in the Mind, and fills it with great Conceptions, it strengthens Devotion, advances Praise into Rapture, lengthens ev'ry Act of Worship, and produces lasting and permanent Impressions of Piety.

9. ABRAHAM was with his own Hands to sacrifice his Son *Isaac*, where by the Law of the Burnt-Offering, then known to *Abraham*, and afterwards publish'd to *Israel*, his Throat was to be cut, his Body divided into Quarters, his Bowels taken out, and burnt to Ashes. That Faith that could surmount these many Difficulties, and readily and chearfully rest upon God in the Discharge of such a Duty, no Wonder 'tis so honour'd by God, and celebrated by all Men, yea, ev'n by the *Heathens* who have translated this History into their Fables.

10. GOD abhorr'd humane Sacrifice: *Jephtha* was a *Gileadite*, and no Priest, and therefore could not offer Sacrifice, she deplor'd her Virginity, not her Death; and 'tis said the Daughters of *Israel* went yearly to talk with her, not to lament her.

11. THE judiciary Parts of the Law were those that related to the *Jews*, as they were a Society of Men to whom God by a special Command gave Authority to drive out and destroy a wicked Race of People, and to possess their Land which God appointed to be divided equally among them, and that ev'ry Portion should be a Perpetuity to a Family, that tho' it might be mortgag'd out for a Number of Years, yet 'twas afterwards to revert to the Family. Upon this Bottom they were first set, and they were still to be preserv'd upon it, so that many Laws were given them as a civil Society, which cannot belong to any other; and therefore their whole Judiciary-Law, except where any Parts of it were founded upon moral Equity, was a complicated Thing, and can belong to no other Nation that is not in its first essential Constitution made and fram'd as they were. For Instance, the

Prohibition of taking Use for Money, being a Means to preserve that Equality which was among them, and to keep any of 'em from becoming excessively rich, or others from becoming miserably poor; this is by no Means to be apply'd to other Constitutions where Men are left to their Industry, and neither have their Inheritance by a Grant from Heaven, nor are put, by any special Appointment of God, all upon a Level. So that 'tis certain, and can bear no Debate, that the *Mosaical* Dispensation, as to all the Parts of it that are not of their own Nature moral, is determin'd and abrogated by the Gospel. The Decisions which the *Apostle* made in this Matter are so clear, and for the Proof of them, the whole Tenour of the *Epistles* to the *Galatians* and the *Hebrews* are so full, that no Doubt can rest concerning them with any Man who reads them.

§ 12. THE most illiterate Man who is touch'd with DEVOTION, and uses frequent Exercises of it, contracts a certain Greatness of Mind, mingl'd with a noble Simplicity, that raises him above those of the same Condition, and there is an indelible Mark of Goodness in those who sincerely possess it. 'Tis hardly possible it should be otherwise, for the Fervours of a pious Mind will naturally contract such an Earnestness and Attention towards a better Being, as will make the ordinary Passages to go off with a becoming Indifference. By this a Man in the lowest Condition will not appear mean, or in the most splendid Fortune insolent. There are no distinguishing Qualities among Men to which there are not false Pretenders, but tho' none is more pretended to than Devotion, there are perhaps fewer successful Impostors in this Kind, than any other: There's something so natively great and good in a Person that's truly devout, that an awkward Man may as well be Genteel, as an Hypocrite Pious: The Constraint in Words or Actions is equally visible in both Cases, and any Thing set up in their Rooms do's but remove the Endeavourers the farther from their Pretensions; but however the Sense of true Piety being abated, there is no other Motive of Action that

that can carry us thro' the Vicissitudes of Life with Alacrity and Resolution: But Piety like Philosophy when 'tis superficial, do's but make Men appear the worse for it, and a Principle that is but half receiv'd do's but distract instead of guiding our Behaviour.

13. A DEATH-BED-FIGURE is one of the most mortifying Sight in the World; to set in so dark and dismal a Cloud, and to go off the Stage of Life with Languor, Convulsions, and Deformity, is a melancholy Prospect, and a terrible Rebuke to the Dignity of humane Nature: He that can conquer his Imagination may possibly dye easier of a Faggot than a Fever, and had better choose to have the Fire kindled without than within him; the last Act of Life is sometimes like the last Number in a Sum, ten-times greater than all the rest: There are some who have glorious Opportunities of going out of the World, very well worth their coming in for, and others have a Greatness and Nobility in their Nature, not to be over-aw'd ev'n by Death it self. I don't mean the Courage of Bullies and Town Sparks, who are so hardy as to risque both Body and Soul upon a Point of pretended Honour. They are distemper'd beyond the Lunacy of Beldam, and should be taken Care of accordingly; the Evils of Necessity are numerous enough without being multiply'd by those of Choice: I mean only that Courage which is the Product of Religion and Reason.

14. ADULTERY, in Respect of the Person, is greater in the Man than the Woman, because she is of a more easy, pliant Spirit, and has less Understanding, and has nothing to supply the unequal Strengths of Men, but the Defence of a passive Nature and the Armour of Modesty, which is the natural Ornament of the Sex: *'Tis unjust that the Man should demand that Chastity from his Wife which himself will not observe towards her,* (said the good Emperour Antonius,) *'tis as if a Man should perswade his Wife to fight against Enemies that have conquer'd him.* In Respect of the Effects and evil Consequences, the Adultery of the Woman is worse, as in bringing Bastards

into a Family injuring the lawful Children, infinite Violations of Peace, Murders, Divorces, and all the Effects of Rage and Madness. But in Respect of the Crime, as relating to God, they're equally odious, intolerable, and damnable: The Church anciently refus'd to admit such to the Communion 'till they had done seven Years Pennance in Fasting and Sackcloth.

15. HENRIETTA MARIA Wife to King Charles I. at the Death of her Father Henry IVth. was newly born, and *Barbarino* at that Time Nuncio in France (and afterwards created Pope by the Name of *Urban VIII.*) coming to congratulate her Birth, and finding that the Queen-Mother had been better pleas'd if she had born a Male; he told her; *Madam, I hope to see this your youngest Daughter a great Queen before I die.* She answer'd, *And I hope to see you a Pope.* Both which Prophetick Compliments prov'd true, and within a short Time of one another.

16. THE ancient *Lacedaemonians* were a strong, hardy, warlike and enduring Nation, bred up from their Infancy in all Manner of difficult Exercise and Hardships of ev'ry Kind; their chiefest Delicacy was their *Black-broath*, made of little Bits of Flesh steep'd in Vinegar, with Blood and Salts, and boil'd in a great deal of Water: They almost always lay on the Ground, or on very hard Beds, and their Children were not allow'd Light to go into 'em, as an indecent Thing, the better to accustom 'em to travel in the Dark, without any Sense of Fear or Apprehension of Danger.

17. THE *Holy War* lasted one hundred and ninety Years, the costliest that ever was, both for Time, Blood, and Money. No Conflict so fierce and cruel, as when Religion animates the War, and makes it Piety to be Irreconcilable.

18. THE Reason why the Gods were anciently represented as swearing by the Lake *Styx*, is, because Water was suppos'd to be the Principle of all Things, which is consonant

consonant to *Moses's Account of the Creation, That the Spirit of God moved upon the face of the Waters, and* 2 Pet. 3. 5.

19. WE may observe Christ never inveigh'd against Idolatry, Usury, or Sabbath-breaking among the *Jews*, not that these were not Sins, but they were not practic'd so much in that Age; therefore Christ bent the Drift of his Preaching against spiritual Pride, Hypocrisy and Tradition, the then predominant Sins among the People.

20. THE Face of God, *Exod. 33. 11.* is taken for his Essence and perfect Glory, sometimes his Presence, only his Favour, and perhaps his Church, as *Cain* complains, *From thy face shall I be hid.* God was seen at *Moriab*, at *Pennel Face* to Face. *Gen. 32. 36.* *Abraham* invited him to Dinner, and he lay at *Lot's House* all Night. *Jacob* wrestled with him at *Mahanaim*, and got the better; he pass'd once by *Moses* in the Cleft of the Rock, he met him often at the Door of the Tabernacle, he wander'd with his People in the Wilderness: When the Ark stood still, so did he, when the Ark set forward he was spoken to to arise, *Numb. 10. 35.* God by his Presence, Power, and Essence, immutably exists in ev'ry Nature, and being indetermin'd by Circumscription or Definition, by Presence, Power and Essence, the Doctors generally mean by the first Appropinquity of Vision, that all Things are naked and open in his Sight; by the second, an Approximation of Power that he works in, and rules over us; by the third, an Indistance of his Being to all Things whatever, of actual or possible Existence: Thus God is infinitely, and invisibly present with all and with ev'ry Thing. God is said to be nearer this Man than that, more in one Place than another; he's said to depart from some, and come to others; to leave this Place, and come to that, &c. not by essential Application of himself, but by Impression of Effect.

21. THE Book of *Job*, says *Dr. Tillotson*, I take to be the most ancient of all others, and much older than

Moses, and yet 'tis written with as lively a Sense of the Providence of God, as noble Figures, and Flights of Eloquence, as perhaps any Book extant. God to convince *Job* of his Ignorance in the Secrets of Nature and Providence, pokes him with many hard Questions, and this among the rest, *Job* 38. 22, 23. *Hast thou enter'd into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the day of battle and war?* The Meaning of it is, that the Providence of God do's sometimes interpose to determine the Events of War by governing the Seasons, and the Weather, and by making the Snow and Rain, the Wind, and Storms to fulfil his Word, and execute his Pleasure. In this we have a remarkable Instance in the Defeat of *Sisera's* Army, against whom, in the Song of *Deborah*, the Stars are said to have fought in their Courses, tho' the Expression be poetical, the plain Meaning is, that by mighty and sudden Rains, which the common Opinion did ascribe to the Influence of the Planets, that the River of *Kishon*, near which *Sisera's* Army lay, was so rais'd as to drown the greatest Part of that huge Host. *The Stars in their Courses* (says *Deborah*) *fought against them, and the River of Kishon swept 'em away.*

22. THE sacred WRIT is so plentiful a Fountain of all the Riches and Ornaments of Eloquence, as to afford a proper Model for ev'ry Way and Stile, *Isaiah* is lofty, *Jeremiah* pathetic, *Ezekiel* terrible, *Daniel* mild and gentle; as for the other Prophets, Greatness is their general Character; nor is there any Thing written with the like Force by *Pagan* Authors. Good Sense and true Reason were never display'd to so much Advantage in any moral Treatise as in the Books of *Solomon*: No History ever was writ with such a Mixture of Simplicity and Majesty as that of *Moses*: Nothing surely was ever compos'd with more tender Passions, or with a greater Delicacy of pious and delicious Strains, than the *Psalms* of *David*: The most refin'd Policy of worldly Sages never carry'd its View so far as the Books of *Proverbs* and *Ecclesiastes*: The utmost Extent and Capacity of humane Wit was never

ver able to furnish a Subject so vast and profound as those adorable Mysteries of Grace and Predestination contain'd in St. *Paul's* Epistles: But the Eloquence and Dignity of the NEW TESTAMENT, which is most emphatically the Book of our Religion, and to which all the Prophe-tick Writings were but a Kind of Preface or Introduction, is vastly superior to the greatest Elevation of any humane Stile. What can be conceiv'd so great and expressive as that short Character our LORD has given of his own Words, *That they are Spirit, and they are Life!* No humane Penetration can ever be sufficient to fathom the Depths of those mysterious Truths.

23. CHRISTIANITY is so far from being a Heap of Incoherencies, as some have injuriously represented it, that considering it meerly as an *Hypothesis* abstracted from all that external Evidence that accompanies it, the very Art and Contrivance of it, the Proportion, Symmetry and Correspondence of all its Parts, their Subserviency to each other, and the Concurrence and Tendency of 'em altogether to the common End of Religion, are such, as do apparently exceed all humane Invention, and argue it to be the Product of a divine Mind. For I can scarce imagine how any Man of Sense should contemplate Christianity altogether, and thoroughly consider the harmonious Coherence of all its Parts, and the wonderful Contrivance of the whole, without being captivated by the Beauty and Elegancy of it.

24. OUR Saviour pass'd thirty Years of his Life in Poverty and Obscurity, then preach'd and confirm'd his Doctrine with Prodiges, gave Health to the Sick, Light to the Blind, Life to the Dead: He dy'd by Men's Malice, and rose again by his own Power; sent twelve Fishermen to subdue the World; Success waited on their Labours and crown'd their Endeavours, so that in a few Years the *Christian* Religion spread its Conquests beyond the Bounds of the *Roman* Empire. Prejudice, Libertinism, and Atheism conspir'd its Ruin; Philosophers oppos'd Arguments; Emperours, Torments; and Libertines, Sen-

quality: Yet Christianity broke thro' the Violence of the Opposition, it multiply'd by Disputes, and increas'd by Persecution; ten Millions of Martyrs lost their Lives in the Quarrel, they demonstrated the Truth of their Creed by the Constancy of their invincible Valour, tho' their Torments were inexpressible. So that notwithstanding the *Christian* Religion has been so furiously attack'd by Impiety and Prophaneness, it has always appear'd holy, always victorious, and always triumphant. It has been prov'd by Miracles, seal'd with the Blood of Martyrs, testify'd by the Apostles, confirm'd by Reason, publish'd by the very Elements, and confess'd ev'n by Devils.

25. THE Christian that firmly believes and trusts in God is not without his Claim to a present Advantage, tho' of a far differing Nature from that of the *Atheist*; he proposes to himself the Satisfaction of a Man, those Delights which may entertain his Reason, not his Sense, and which consist in the Rectitude of a well-inform'd Mind. His Religion is the perfectest Scheme of Morality, and makes him a Philosopher without the Help of Schools; it teaches him the Art of subduing his Appetites, calming his Passions, and in a Word, makes him Lord of himself, and by that gives him all the Pleasures which result from such a Sovereignty: Nor is he totally void ev'n of the Pleasures of Sense, which in many Instances are greater to him than to those that most court 'em. Temperance cooks his coarsest Diet to a greater Gust than all their study'd Mixtures. Chastity also makes one lawful Embrace more grateful to him, than all the nauseating Variety of their unbounded Lusts, and Contentment swells his Mite into a Talent, and makes him richer than the *Indies* would do, if he desir'd beyond 'em: Nor is it a contemptible Benefit that his Moderation gives him an Immunity from the sensitive Pains, which oft bring up the Rear of inordinate sensual Pleasures: So that his Condition, ev'n set in the worst Light, in that very Particular wherein the *Atheist* most triumphs over him, is not so deplorable as 'tis represented. Besides, ev'n the utmost Sufferings which *Christianity* can at any Time require, are outvy'd daily by

by the Effects of Luxury and Rage, and for one that has an Opportunity to be a Martyr for his God, Thousands become so to their Vices.

26. By a moderate Diet the Strength of the Body's supported, the Spirits are more vigorous and active, Humours attenuated, Crudities and Obstructions prevented, many Infirmities check'd and kept under, the Senses preserv'd in their Integrity, the Stomach clean, the Appetite and Digestion good. If you have as many Diseases in your Body as a Bill of Mortality contains, this one Receipt of TEMPERANCE will cure them all. By Temperance Men shut up their Days like a Lamp, only by pure Consumption of the radical Moisture without Grief or Pain. The Sect of the *Essenes* among the *Jews* by Reason of their simple and abstemious Diet, did usually extend their Life to an hundred Years: By the same Means too, *Laertius* tells us the *Stoicks* and *Cynicks* were very long Livers. The Author *William de Britaine* (from whom I write this) says thus of himself: " I have liv'd
" in the Reigns of five Kings, yet can I by no other
" Calculation than that of my Sins be found to be old,
" by Reason of the Regularity of Life I have a perpetual
" Spring in me. I never met with an *Autumn*, or knew
" any Thing of the Fall of the Leaf, but Vigour and
" Strength, like the Sun in its Glory visit all my Quar-
" ters. After a small Pittance I find a sound and quiet
" Sleep all Night, and at the Peep of Day I get up as
" fresh as the Morning. All Afflictions and Calamities
" are to me welcome, for I never feel more the divine
" Assistance and Comfort than in my greatest Extremities,
" and because I'm under the Protection of the Almighty,
" I take but little Care of my self. I never beg of God
" but general Blessings, because he in his divine Wisdom
" knows better what's good for me in particular, than
" I for my self.

27. SWINE is the most nourishing of all Flesh; the Reason 'twas forbid to the *Jews* (besides the absolute Will of their Law-giver) was, because in those hot Coun-

tries they were subject to the Leprosy, for the Climate of *Canaan* all the Year is as hot as that of *England* between *May* and *Michaelmas*, during which Term 'tis usual to sell any Pork in the publick Shambles.

28. THE Reason why the very Word or Name of *Bridge* appears not in all the Scripture is, because the Rivers of *Palestine* were either so shallow they were passable by Fords, or so deep that they were ferry'd over.

29. LEWIS CORNARIO a *Venetian* of Quality and Learning, writ a Book of the Benefits of a sober Life, and produc'd himself as a Testimony: He says, to the fortieth Year of his Age he was continually perplex'd with Variety of Infirmities, at last he grew so careful of his Diet, that in one Year he was almost freed from all his Diseases, and never after used Physick; he continued thus temperate to the eightieth Year of his Age, sound, cheerful and vegete, and so entire and perfect in his Strength, that he affirm'd he could do most of those Things he did in his Youth at fourscore Years. At length he dy'd in his Chair with very little Pain or Sickness, and all his Senses entire to the last, in the Year 1631.

30. THE Reason why a Fright makes a Man in Drink sober is, The Spirits of the Liquor mounting into the Brain, intoxicate the animal Spirits there, and cause the Drunkenness; but when the Heart's oppress'd with a Fright the animal Spirits are call'd down to assist it, and in their Passage thro' the Blood are clear'd from the Intoxication.

31. THE Reason that People in Drink think all Things turn round, is, the Spirits that serve the Sight are mingl'd with the Vapours of the Liquor.

32. THOSE that want the Organs of any Sense never can have the Ideas belonging to that Sense produc'd in their Minds; this is too evident to be doubted, and therefore we can't but be assur'd that they come in by the Organs

gans of that Sense and no other Way. The Organs themselves 'tis plain do not produce them, so then the Eyes of a Man in the Dark would produce Colours, and his Nose smell Roses in Winter: But we see no Body gets the Relish of a Pine-Apple 'till he goes to the *Indies* where it is, and tastes it.

33. **DISCRETION** is an admirable Veil to hide manifest Imperfections, and a politick Silence skreens those unperceiv'd Weaknesses which are betray'd by the silly Discourses that escape. We ought to be very cautious of talking before judicious People lest we tread awry. A grave and mysterious Mein may at least make it probable that we're skill'd in the Business treated on, and give us an Appearance of Ability. I know not whether of the two Faults is most blameless in a young Man, a silly Timorousness attended with a sheepish and awkward Look, which keeps him from opening his Mouth, or an impudent Presumption that defines with a bold Air, censures right or wrong, attacks the Conduct of all the World, vents a thousand Fooleries, and then caresses himself for them. Both are equally foolish, but 'tis easier to endure the Silence of the one, than the Frothiness and Vaniry of the other.

34. **BASHFULNESS** is no ill Sign in it self, but the Cause and Occasion of a great deal of Harm, for the Bashful oftentimes run into the same Enormities as the most harden'd and impudent, with this Difference only, that the former feel Regret for such Miscarriages, but the latter take a Pleasure and Satisfaction therein; the graceless Person is without Sense of Grief for the greatest Baseness, and the Bashful is in Distress for the least Appearance of it: For Bashfulness is only Modesty in the Excess, and may aptly enough be defin'd, *A Confusion or Dejectedness of Spirit discover'd in suitable Characters on the Face*: For as that Grief which casts down the Eyes is term'd Dejectedness, so that Kind of Modesty which cannot look another in the Face they call Bashfulness.

1500 of goodly common on air; mid hills and en-
 1505 St. PAUL says, that in LOVE is a Complication
 of all Virtues; and St. *Austin*, that Love is the most com-
 prehensive Virtue; for Charity suffers long, and then 'tis
 Meekness; 'tis kind, and then it is Courtesy; it envies
 not, and then 'tis Peaceableness; it vaunts not it self,
 and so 'tis Modesty; it is not puff'd up, it do's not behave
 it self unseemly, and then 'tis call'd Decency; seeks not
 her own, and then 'tis Publick-spiritedness; bears all Things,
 and so 'tis Christian Fortitude; believes all Things; and
 so 'tis Faith; hopes all Things, and so 'tis Assurance; en-
 dures all Things, and then 'tis Magnanimity; it never
 fails, and so 'tis Perseverance; it purifies more than the
 Flames of Martyrdom, it enlightens more than all Read-
 ing, and all Contemplation, and it makes a Man a Chri-
 stian while Knowledge and Miracles only make him a Pro-
 digy. In a Word, 'tis all Philosophy, and all Religion,
 and he alone truly knows how to live who knows how
 to love. *Who is able to describe the Beauties of holy Love?*
(says St. Clement?) The Height to which it carries us is
unsearchable, it unites us to God, and covers a Multitude
of Sins, it is the Bond of Union and the Bane of Schism.

36. CONVERSATION is an Advantage peculiar to
 Man as well as Reason. 'Tis the Band of Society, and
 by it the Commerce of a civil Life is kept up, the Mind
 communicates its Thoughts, and the Heart expresses its
 Inclinations; in short, Friendship is contracted and kept
 up by the same Means. The Conversation of two Friends
 renders their Happiness and their Misfortunes common;
 it augments their Pleasures and lessens their Afflictions;
 nothing alleviates Grief so much as the Liberty of Com-
 plaining, nothing makes one more sensible of Joy than
 the Delight of expressing it. In a Word, Man is so far
 born to be sociable, that this Quality is no less essential
 to him than Reason. To fly from Company is to act a-
 gainst the Intention of Nature; to live always in Solitude;
 one must be something more than Man, or less than Brute:
 Immoderate Study begets a Grossness in his Mind, and
 vitiates his Sentiments, the Conversation of Friends must

refine

refine and assist him; 'tis no common Blessing to meet with a faithful, sensible discreet Friend, faithful to conceal nothing from us, sensible to remark our Faults, and discreet to reprehend us for them, but to be able to believe and follow Advice is the Perfection of Happiness. It frequently happens, that we take a Pride in following our own Conceits, like those Travellers that lose their Way for want of taking a Guide, or enquiring the Road.

THE innocent Delights of Conversation, and pleasurable Entertainments of Discourse are themselves a great Field of Virtue, and an Exercise and Occasion of many Instances of Obedience. For in that we may ev'ry one of us exercise in our own Persons, and be Examples to others of much Courtesy and Kindness, Civility and Condescension, Affability and Obligingness. Let no Man then think that his Hours of common Conversation are always lost Hours, and that whatever Time he spends upon Offices of Civility and Freedom of Company, is misplac'd and stol'n from God and Religion, for we are fulfilling God's Laws, while as Occasion requires, we keep all the Commandments in the pleasurable Entertainments of common Life: They are such Business as he has set for us, and our obedient Performance of them must pass for his Service as well as Devotion, holy Conference and Meditation. 'Tis no Prejudice to Religion to be free and open in Conversation, and pleasant and chearful in common Life, but rather an Instance and Expression of it: 'Tis no Part of any Man's Duty to be always talking in *Scripture-Phrase* and *sanctify'd Expression*, or else to be wholly silent and severely morose, and not talk at all; for an innocent Chearfulness and Freedom of Discourse is not so truly the good Man's Sin, as the Exercise of his Virtue and Obedience. But that ev'ry idle Word shall be accounted for at the Day of Judgment, that is only meant ev'ry false, slanderous, sinful, or unlawful Word. The Word *Idle* here is agreeable to the Word *Vain* in the third Commandment, where we are bid not to take the Name of God in vain, that is in Perjury and Falshood; for this is the Sense our Saviour gives it in his Repetition of the Com-

Commandment. It has been said to them of old (said he, i. e. in the third Commandment) Thou shalt not forswear thy self, or swear falsely.

138. THERE is not in all the Magazine of Detraction any Weapon of Proof against the mutual Intimacies of our own Sex, the generous Endeavours of Souls truly masculine and virtuous united by Sympathies and Magnets whose Root's in Heaven. No Panegyricks can reach the Worth of those divine Engagements, since they admit not of any Mediocrity, but derive their Value only from their Excess. I have been always slow and cautious in contracting Amities, but where I have once pitch'd my Affection, I love without Reserve or Rule. I never entertain without Suspicion the warm Professions of Love, which some Men are apt to make at first Sight. Such Mushroom-friendships have no deep Root, and therefore most commonly wither as soon as they're form'd: Yet I deny not but there are some secret Marks and Signatures which Souls ordain'd for Love and Friendship can read in each other at a Glance, by which that noble Passion is excited that afterwards displays it self in more apparent Characters. This is the silent Language of *Platonic* Love, wherein the Eye supplies the Office of the Tongue; 'tis the Rhetorick of amorous Spirits wherein they make their Court without a Word. There are some lasting Friendships which owe their Birth to such an Interview, but their Growth and Fastness proceeds from other Circumstances, being cherish'd by frequent Conversation, repeated good Offices, and an inviolate Fidelity, which are the only proper and substantial Aliment of Love. 'Tis impossible to fix a Friendship wherever we place a transient Inclination, because of the insupportable Necessities which divide particular Men from each other's Commerce or Knowledge after they have begun to love. In the Orb of this Life Men are like the Planets which now and then cast friendly Aspects on each other, *en passant*; but following the Motion of the greater Sphere of Providence, they are again separated, their Influences dissolve, and new Amours commence: But I would have my Friend-

ship.

ship resemble the fix'd Stars and Constellations, who in the eternal Revolution never part Company or Interests. On the other hand, there is no one that can pretend to such an universaliz'd Spirit to be without Antipathies. I esteem Hatred to be as necessary, and allowable a Passion as Love, provided it be exercis'd on its proper Objects, since as the one fastens us to those Things which procure our Happiness, so the other snatches us from what would be the Cause of our Misery.

39. TRUE Friends are commonly reckon'd in Pairs, *Theseus* and *Pyrrhous*, *Achilles* and *Patroclus*, *Orestes* and *Pylades*, *Damon* and *Pythias*, *Epaminondas* and *Pelopidas*, &c. The Number two, is the adequate and compleat Measure of FRIENDSHIP. I don't assert that we ought to confine our selves only to one, but among the rest there should be one eminently so, chose upon long and mature Deliberation, confirm'd by a long and settl'd Converse. That which procures Love and Friendship in the World, is a sweet and obliging Temper of Mind, a lively Readiness in doing good Offices, together with a constant Habit of Virtue, than which Qualifications nothing is more rarely found in Nature. And therefore to love, and be belov'd much, can have no Place in a Multitude, but the most eager Affection, if divided among numerous Objects, like a River divided into several Channels, must needs flow at length very weak and languid. Upon this Score those Animals love their young most which generate but one, and *Homer* describing a belov'd Child, calls it the only begotten, and born in Old-age, at such a Time when the Parents neither have, nor hope for another.

40. WHEN I think of the Heart of a GENTLEMAN I imagine it firm and intrepid, void of all inordinate Passions, and full of Tenderness, Compassion, and Benevolence. When I view the fine Gentleman with Regard to his Manners, methinks I see him modest without Bashfulness, frank and affable without Impertinence, obliging and Complaisant without Servility, chearful and in good Humour without Noise, these amiable Qualities are not easily obtain'd,

tain'd, neither are there many Men that have a Genius to excel this Way. A finish'd Gentleman is perhaps the most uncommon of all the great Characters in Life: Besides the natural Endowments with which this distinguish'd Man is to be born, he must run thro' a long Series of Education before he makes his Appearance and shines in the World; he must be principl'd in Religion, instructed in all the moral Virtues, and led thro' the whole Course of the polite Arts and Sciences; he should be no Stranger either to Courts or Camps; he must travel to open his Mind and enlarge his Views, to learn the Policies and Interests of Foreign States, as well as to fashion and polish himself, and to get clear of those natural Prejudices of which ev'ry Country has its Share. To these more essential Improvements he must not forget to add the fashionable Ornaments, such as are the Languages, and the bodily Exercises most in vogue, neither would I have him think even Dress it self beneath his Notice.

41. THERE'S no Character more deservedly esteem'd than that of a COUNTRY-GENTLEMAN, who understands the Station in which Heaven and Nature have plac'd him. He's Father to his Tennants, and Patron to his Neighbours, and is more Superior to those of lower Fortune by his Benevolence, than his Possessions. He justly divides his Time between Solitude and Company, so as to use the one for the other. His Life's spent in the good Offices of an Advocate, a Referee, a Companion, a Mediator and a Friend. His Counsel and Knowledge are a Guard to the Simplicity and Innocence of those of lower Talents, and the Entertainment and Happiness of those of equal. When a Man in a Country Life has this Turn, as 'tis to be hoped thousands have, he lives in a more happy Condition than any that is describ'd in the pastoral Descriptions of Poets, or the vain-glorious Solitudes recorded by Philosophers. To a thinking Man 'twould seem prodigious, that the very Situation in a Country-Life do's not incline Men to a Scorn of the mean Gratifications usually taken in it. To stand by a Stream naturally lulls the Mind into Composure and Re-

verence,

verence, and a bright Sunshine makes a Man consider all Nature in Gladness, and himself the happiest Being in it, as he's the most conscious of her Gifts and Enjoyments. 'Twould be the most impertinent Piece of Pedantry imaginable, to form our Pleasures by Imitation of others; I will not therefore mention *Scipio* and *Laelius*, who are generally produc'd on this Subject as Authorities for the Charms of a rural Life: He that do's not feel the Force of agreeable Views, and Situations in his own Mind, will hardly arrive at the Satisfaction they bring from the Reflections of others; however they who have a Taste that Way, are more particularly inflam'd with a Desire, when they see others in the Enjoyment of it, especially when Men carry into the Country a Knowledge of the World as well as of Nature; the Leisure of such Persons is endear'd and refin'd by Reflection upon Cares and Inquietudes. The Absence of past Labours doubles the present Pleasure, which is still augmented if the Person in Solitude has the Happiness of being addicted to Letters.

42. THERE are some obstinate People in the World, who have as it were, sworn an Allegiance to their Grief, and contracted with it for their whole Life. But what Injury has Nature done 'em, that they should throw themselves into the Hands of their Adversary? It is true, she has depriv'd them of what they lov'd, but since she makes us dye without our own Consent, why should we take it amiss that she destroys others without our Permission? Let us consider our Friends whilst they live, as Goods we are oblig'd to part with, when dead, as Goods we were to enjoy but for a short Space. I'm not surpriz'd to find that Tears were in so much Reputation with the Poets, and despis'd by the Philosophers. Poetry borrows its Beauty from the Passions and the Infirmities of Nature, and Philosophy derives all its Excellence from the Virtues and Forces of the Soul. A Poet represents to us a *Niobe* who melts into Tears for the Death of her Children. A Philosopher shews us a *Cornelia*, who beholds with dry Eyes the Death of all her Family: The one is very tender, the other very courageous: I would keep my Admiration

admiration for *Cornelia*, and my Compassion for *Niobe*. I pity *Niobe*, and commend *Cornelia*. *Niobe* submits to Grief, Grief submits to *Cornelia*. We should pity those whom Grief overcomes, but commend those who overcome Grief.

43. THE Mind not having a sufficient Time to recollect its Force, it immediately gushes into Tears before we can utter our selves by Tears or Complaint. The most notorious Causes of these Drops are Pity, Sorrow, Joy, and Reconciliation. The soft Sex, who are made of Man and not of Earth, have a more delicate Humanity, and Pity's the common Cause of their Tears.

44. ABOVE any of the other Senses that of Hearing receives the first Impression, most easily disturbs the Mind and subverts the Understanding.

45. STAMMERING from the Birth is incurable, 'tis the Palsy of the Tongue; those who are subject to it are observ'd to stammer most in a South-Wind.

46. A Man weighs considerably lighter after Sleep than before, and some Pounds less in Midsummer than in Midwinter, and holding his Breath he's heavier.

47. THE Noise, clattering, and crying of Birds before rainy Weather, is occasion'd by the Air moistening, and swelling their Quills, which makes it painful to them, and causes that Uneasiness.

48. ARISTIPPUS advis'd the laying of Charcoals under the Foundation of the Temple of *Ephesus*, for he affirm'd that the Place being very moist, the Charcoal would dissolve, and then consolidate again into a most firm and durable Substance.

49. A Gentleman brought a *Salamander* from the *Indies*, which put on burning Coals vomited a black Liquor that quench'd them; new Coals were put which it also quench'd;

its Stock of Liquor in two Hours was spent, and then it was burn'd.

50. CARDON says, the Pulse of a well-temper'd Man will beat four thousand Times an Hour.

51. CAMDEN observes, that the western People of most Countries are the tallest and stoutest; and 'tis certain that the eastern People of the World, the *Chinese*, are the most effeminate and unwarlike; 'tis also observable that rocky, mountainous Places breed warlike tall People, as the *Highlanders*, *Swiss*, and *Griffons*.

52. 'Tis observ'd that Armies marching from South to North grow more hardy, according as the inward Heat is either evacuated or compress'd by the outward Air; they which are transplanted from cold Countries to hot can't bear the Change, whereas those that remove more northerly grow more hardy.

53. 'Tis always observable, that after very great Battles abundance of Rain falls, which may be referr'd to a natural Cause, that Blood and Corruption steaming forth a moist and gross Vapour, thickens the Air, which by Reason of its Tenuity is subject to Alterations, generally arising from the smallest Causes.

54. DOUBTLESS the Soul immortal was breath'd into *Adam* at the same Time with the animal, except he as *Nebuchadnezzar*, sometimes a Man, and sometimes a Beast. Original Sin deriv'd from the Body to the Soul, infus'd by God, 'tis defil'd by the Senses by which it acts, as a Man contracts his new-marry'd Wife's Debts.

55. GOLD's the most perfect of all inanimate Bodies, out of the Power of any of the Elements to corrupt or destroy, the greatest Cordial that is, which may not improperly be call'd the Soul of all the World, since 'tis all in all in ev'ry Part.

56. THEO

56. THRO' the *Galilean Glass* one may see those Things which could scarce be discern'd at all by the Eye, at a Mile and a half off, and that as they really are in themselves without any Transposition or falsifying at all.

57. IN answer to the Query, Whether *Turks* or *Tartars* be more easily converted to the *Christian Faith*? The *Tartars* doubtless, for pure *Paganism* and native *Infidelity* will sooner take the Tincture of *Christianity*, whereas the *Turks* are soil'd and stain'd with the Religion of *Mahomet*, which must first be discharg'd.

58. THE Memory of Things below remain with us after this Life, either in Heav'n or Hell. *Son remember in thy life-time thou receivest thy good things*, Luke 16. 13. Revel. *I am he that was dead, and am alive again*,

59. WAR prov'd to be lawful, 1. By the *Baptist's* Answer to the *Soldiers* when they came to his Baptism. Luke 3. 14. 2. By *Christ's* commending the *Centurion's* Faith. 3. By *St. Paul's* using a Band of *Soldiers* against the Treachery of the *Jews*. 4. By *St. Peter's* baptizing *Cornelius* without his giving over the military Employment. Besides God stiles himself a *Man of War*, and is frequently call'd *the Lord of hosts*, and *God of Battles*. We may conclude then a *SOLDIER* is one of a lawful, necessary, and commendable Profession: His Pay is an honourable Addition, but no valuable Compensation for his Pains. Tho' Money be the Sinews of War, yet if those Sinews chance to shrink, and Pay fall short, he takes a Fit of this Convulsion patiently, he'll not expose himself to needless Peril, but if a Danger meets, he goes over it with Valour, or under it with Patience, and will never give Ground but on one of these three Conditions, either an assur'd Peace, absolute Victory, or an honourable Death.

60. GOD in giving us the Light of *Reason* has not thereby ty'd up his own Hands from affording us, when he thinks fit, the Light of *Revelation*, in any of those Matters wherein our natural Faculties are able to give a probable Determination. *Revelation*, where God has been pleas'd to give it, must carry it against all the probable Conjectures of *Reason*, because the Mind not being certain of the Truth of that it do's not evidently know, but only yielding to the Probability that appears in it, is bound to give up its Assent to such a Testimony, which it is satisfy'd comes from one who cannot err, and will not deceive. But yet it still belongs to *Reason* to judge of the Truth of its being a *Revelation*, and of the Signification of the Words wherein it is deliver'd. Indeed if any Thing shall be thought *Revelation* which is contrary to the plain Principles of *Reason*, and the evident Knowledge the Mind has of its own clear and distinct Ideas, there, *Reason* must be hearken'd unto, as to a Matter within its Province. Since a Man can never have so certain a Knowledge, that a Proposition which contradicts the clear Principles and Evidence of his own Knowledge was divinely reveal'd, or that he understands the Words rightly wherein 'tis deliver'd, as he has that the contrary is true, and so is bound to consider and judge of it as a Matter of *Reason*, and not swallow it without Examination as a Matter of *Faith*.

61. I am scandaliz'd at some Christians who will not allow Salvation to any Man that is not within the visible *Pale* of their Church, as if the eternal Sun of Justice were eclips'd to all that were out of their narrow Horizon. Sure he enlightens ev'ry Man that comes into this World, and his Rays are not confin'd to Countries or Parties. He shines universally, and no Man can trace him in the *Zodiack* of his Mercy. I dare not, 'tis true, (with *Justin Martyr*) cannonize the Philosophers, and place *Socrates* and *Heraclitus* in Heaven, neither am I sure that *Aristotle* by his learn'd Treatises of it has obtain'd an Inheritance there. 'Tis too officious a Regard and too bold a Charity
thus

thus happily to dispose of particular Men. On the other Side, I dread to pass the Sentence of Damnation on all the ancient *Pagans*, and to aver that none were sav'd who dy'd before the fifteenth Year of *Tiberius*. Tho' the meer Light of natural Reason was not sufficient to conduct them, nor all their Morality enough to entitle them to supreme Felicity, yet I cannot be perswaded that the infinite Goodness would doom the virtuous *Gentiles* to the Abyss of Misery: Neither can any Man demonstrate that Christ was not the Light of the *Gentiles* before his Incarnation, and since *Abraham* saw his Day, and was glad, how do we know that Men renown'd for their Prudence, Temperance, Fortitude, Chastity, Liberality, and the like Virtues, might not also be favour'd with a Glimpse of the *Messias*, the Desire of all Nations, before he appear'd in the Flesh? Tho' we have no Records in Scripture of *Hermes Trismegistus*, *Epictetus*, *Homer*, *Theseus*, and *Heracles*, yet we cannot be assur'd but that they had Faith, and expected the Redeemer, as well as *Job* who was not of the *holy Line*, but a Branch of the *Gentiles*. When I consider what Pains some of the wiser *Heathens* have taken to find out the Truth; when I contemplate on *Pythagoras* travelling thro' *Asia*, and particularly conversant in *Palestine*; an *Empedocles* journeying into *Africa* to learn the Wisdom of the *Egyptians*; an *Alexander* falling at the Feet of the *Hebrew High-Priest*, I cannot think the Heathen-World to be so ignorant of the true Religion as is commonly imagin'd: For ought we know some of them might have had the Scriptures of the Old Testament, or at least a Part of them, even before the celebrated Translation of the *Septuagint*, since 'twas easy for those *Gentiles* who had Commerce with the *Jews* to procure Copies of their Law, while they were Captives in *Media*, *Assyria*, *Egypt*, and *Babylon*, an *Esther* lying in the Bosom of *Ahasuerus*, a *Daniel* sitting at the Right-hand of *Nebuchadnezzar*, *Belshazzar*, and *Darius*, had fair Opportunities of instructing those heathen Monarchs in the Mysteries of the *Mosaick Law*; and sure such holy Persons would never neglect so noble a Work as professing the Princes of the *Gentiles* to God. The Fame of
Solomon

Solomon brought Kings from far, and Queens from the remotest Borders of the Continent to be the Disciples of that royal Philosopher, and Spectators of the *Hebrew Grandeur*: Without doubt these saw the dawning of the *Star of Jacob*, and the *South* could calculate his Meridian ev'n before he rose, neither were the *North* and the *West* without some Glimmerings of his Appearance; surely he was the Desire of all Nations, the Hope of the *Gentiles*, and the Glory of his People *Israel*. 'Tis both unreasonable and uncharitable to pass the Sentence of Damnation on all the *Gentiles*, since God has assur'd us that he's no respecter of Persons, but he that in ev'ry Nation fears God and works Righteousness is accepted of him. Some Grains of Allowance may be given to the involuntary Frailties of humane Nature, some Indulgence granted to the invincible Ignorance of a great Part of *Adam's* Posterity, who if they knew not the High-Way to Heav'n which was reveal'd to their Brethren the *Jews* and *Christians*, it is too narrow a Conceit of God's Mercy to think that because he had chiefly manifested it in the royal Road of the *Law* and *Gospel*, therefore he would never go out of the beaten Track; this were to retrench the Divine Prerogative, and to tye Him up to limited Conditions, *Whose ways are in the great deep, and whose footsteps no created being can trace.*

62. WHEN I have tir'd my self with following the visible Motions of Nature, I return home again, thinking to take Sanctuary in my self, and find Rest in the Contemplation of my own Soul: But there I do but commence a new Fatigue, and am hurry'd about in a perpetual Circle by an invisible Energy within me. I think, speak, and act with infinite Variety, yet know not how I perform those different Operations. I know my self to be an incorporeal Substance, and can easily feel out my own Independancy on the Body: I look on this House of Clay, I carry about with me, to be only my Prison; but how I am confin'd to this Prison, I that am but a poor Scintillation or Spark of the eternal Sun, is a Riddle which I cannot solve. I can better imagine how

a Beam of our visible Sun may be united to a marble Statue, than that a pure Thought should be fasten'd to a Clod of Earth from which it can't free itself but by Death, tho' it can pervade all the Universe besides. What Cement is it that thus closely ties together two such incompatible Essences, as Heaven and Earth, Light and Darkness, Spirit and Body? This is a Knot must be left for *Elias* to untie, and is indeed one chief Argument of the Shipwreck of humane Reason, since not only all other Things are obscure to us, but we are so to our selves, the nearest Objects, even our own domestick Operations are as incomprehensible to us, as those that are farthest off. The Things that touch us, nay the very Faculties by which we touch, see, understand, &c. are as distant from us as the ninth Sphere, and we are as great Strangers to our selves as the Inhabitants of *Terra Australis incognita*.

63. THE Defect in Ideots or Naturals seems to proceed from Want of Quickness, Activity and Motion in the intellectual Faculties, whereby they're depriv'd of Reason; whereas Mad-men on the other Side seem to suffer by the other Extream, for they do not appear to me to have lost the Faculty of reasoning, but having join'd together some Ideas very wrongly, they mistake 'em for Truths, and they err, as Men do that argue right from wrong Principles, for by the Violence of their Imaginations, having taken their Fancies for Realities, they make a right Deduction from 'em; thus you shall find a distracted Man fancying himself a King, with a right Inference, require suitable Attendance, and perfect Obedience. Others who have thought themselves made of Glass, have us'd the Caution necessary to preserve such brittle Bodies, hence it comes to pass that a Man who is very sober, and of a right Understanding in all other Things, may in one Particular be as frantick as any one in Beldam, if either by any sudden, very strong Impression, or long fixing his Fancy upon one Sort of Thought, incoherent Ideas, have been cemented together so powerfully as to remain united. But there are great Degrees of Madness as of Folly, the disorderly jumbling Ideas together,

gether, is in some more, and some less. In short, herein seems to lye the Difference between Idiots and Mad-men, that Mad-men put wrong Ideas together, and so make wrong Propositions, but argue and reason right from them; but Idiots make very few or no Propositions, and reason scarce at all. The Difference may yet appear more plain by this comprehensive Definition. *A Fool is he that from right Principles makes a wrong Conclusion; but a Mad-man's one who draws a just Inference from false Principles.*

64. I have always preferr'd **CHEARFULNESS** to Mirth, the latter I consider as an Act, the former as an Habit of the Mind. Mirth is short and transient, Cheerfulness fix'd and permanent. Those are often rais'd into the highest Transports of Mirth who are subject to the greatest Depressions of Melancholy. On the contrary, Cheerfulness tho' it do's not give the Mind such an exquisite Gladness, yet prevents us from falling into any Depths of Sorrow. Mirth is like a Flash of Lightning that breaks thro' a Gloom of Clouds, and glitters for a Moment. Cheerfulness keeps up a kind of Day-Light in the Mind, and fills it with a steady and perpetual Serenity.

65. **AMONG** all the Productions and Inventions of humane Wit, none more admirable and useful than **WRITING**, by Means whereof a Man may copy out his very Thoughts, utter his Mind without opening his Mouth, and signify his Pleasure at a thousand Miles Distance, and this by the Help of twenty four Letters, by various joining, and infinite Combination, of which all Words that are attainable and imaginable may be fram'd, and the several Ways of joining, altering and transposing these Letters, do amount (as *Clavius* the Jesuite has taken Pains to compute) to 52636738497664000 Ways, so that all Things that are in Heaven and Earth may be express'd by the Help of this wondrous **ALPHABET**, which may be compriz'd in the Compass of a Farthing, and Pity 'tis this Art has lost its Master.

66. TEA is good for People of great Application, that study much, and sit up late; it surpasses the *Turks* Coffee, and the *Americans* Chocolate, for Coffee's too cooling and splenatick, and Chocolate heats too much, especially in Summer, but TEA is very Temperate, and do's no hurt. 'Tis believ'd that the Use of this Drink preserves the *Chinese* from the Stone and Gout, for they're seldom troubled with either; 'tis certain it cleanses the Reins, purges the Brain, and hinders Crudities and Indigestions taken after Meat. Sir Thomas Pope Blunt says *Green-Tea* is the best and wholesomest.

67. THE Exercise of LOGICK was prosecuted with so much Eagerness in *Zeno's* School, that the *Stoicks* re-fin'd more upon it than all the other Sects of Philosophers; perhaps the Difficulty which they found in maintaining their wild visionary Morals oblig'd them to make up in Subtilty of Speech what they wanted in Solidity of Doctrine. Tho' *Logick* be call'd *the Art of Reasoning*, yet 'tis more apt to injure than assist it; because having accusom'd our selves to take Rules, we rather depend upon them to determine our Judgments, than permit our selves to examine the true Reason of Things.

68. MORAL PHILOSOPHY is divided into two Parts, *Ethicks*, and *Politicks*; the first instructs us in the private Offices of Virtue, the second in those which relate to the Common-wealth.

69. TRUE PHILOSOPHY is a Spring and Principle of Motion; wherever it comes it makes Men active and industrious; it sets ev'ry Wheel and Faculty on going, it stores our Minds with Axioms and Rules, by which to make a sound Judgment; it determines our Will to the Choice of what is honourable and just, and it wings all our Faculties to the swiftest Prosecution of it. It is accompany'd with an Elevation and Nobleness of Mind, joyn'd with a Coolness and Sweetness of Behaviour, back'd with a becoming Assurance and inflexible Resolution.

70. THE ancient PHILOSOPHY is grounded more upon Authority, the Modern upon Experience. The ancient is simple and natural, the modern artificial and refin'd; the latter has an assuming and magisterial Air, the former more Gravity and Modesty; the ancient is quiet and peaceable, the modern has made it an Art to dispute of all Things, and to train up Youth in the Tumult and Contention of the Schools; the ancient is more constant and severe in its Studies, more laborious and indefatigable, the modern is more unsettl'd in its Application, more precipitant in its Designs and Pursuits: In short, Constancy, Fidelity, Resolution and good Sense was what they meant by Philosophy in *Plato's* Days; but Philosophy in the Language of many of our Time is a Disgust to Business, a Chagrin and Melancholy, and renouncing of Pleasure when the Taste of it is lost by the Mortification of the Passions.

71. GREECE has oblig'd the World with the greatest Philosophers and the greatest Legislators, and we cannot deny but that other Nations have borrow'd from them all the Politeness they can boast of.

72. COMEDY presents us with the Imperfections of humane Nature, FARCE consists of forc'd and unnatural Events, and entertains us with what's monstrous and chimerical. A Plot in a well-contriv'd Comedy should be so cunningly wrought, that it discover not it self 'till the last Scene, then Expectation acknowledges her self deluded by Invention.

73. PHYSICKS is the Science of Things natural and sensible, and METAPHYSICKS the Science of Things purely intellectual, upon which all other Sciences have Dependence.

74. THE *Genii* were thought to be a middle Essence between Men and Gods; ev'ry Man has his evil Angel, that's Misfortune: They're therefore call'd *Genii*, because

they have the Tution over us, as soon as we're Genit,
i.e. born.

75. INCUBUS or *Night-Mare*, a Suffocation or Oppression which happens in the Night, by reason of gross and thick Vapours which fill the Ventricles of the Brain, and hinder the vital Spirits from passing thro' the Nerves.

76. THERE is no perpetual Motion, for the Impossibility of perpetual Duration makes it impossible; ev'ry Thing is subject to Change, not by Flux of Time, for that destroys nothing; but by Motion, and Antipathies to Nature.

77. THERE have been within these seventy Years past more Discoveries made in Nature, by Experiments and Observations, and by the Invention of some Astronomical Instruments, than had been made in two hundred Years before.

78. THE Reason the Small-pox marks the Face most is, because 'tis fuller of Spirits than any other Part, all the Organs of Sense terminating there; and so liable to a greater Attraction of the malignant Vapours.

79. THE Reason why the Eastern Winds are so much sharper than the Western, (seeing both are parallel from the Sun and Equinox) may be taken from the Places from whence they come, or which they visit in their Passage, for the Eastern is a more Land-Wind, and comes over vast Tracts of Ground (many of them cold enough) before it reaches our Climate. The Western comes from the Sea, which is considerably warmer than the Land, where mixing with the Vapours which are accounted the Warmth of Islands, it may come less sensibly cold than that which arrives from the contrary Quarter.

80. IN the Opinion of the most knowing and inquisitive Mathematicians, there is towards the Southern Climate as much Land undiscover'd, as may equal in Dimension the

the late new World, in Regard, as they hold, there must be of Necessity such a Portion of Earth to ballance the Centre on all Sides.

81. EARTHQUAKES most terrible, because most sudden and unavoidable of all earthly Dangers, which gave Occasion to that Deprecation in the Litany.

82. THERE'S no living Creature do's become so great from so small a Beginning as the Crocodile, 'tis form'd in an Egg not much bigger than a Goose's, and still grows as long as it lives; some are twenty five or thirty Cubits long.

83. FROM the Building of the Tower of Babel the Heathens took the Fable of the Giants being destroy'd with Lightning, for attempting to climb Heaven by throwing Mountains upon Mountains.

84. SURE Pisgah must be very high, since Moses saw Canaan from thence, it being distant an hundred Miles; if you travel but sixty Miles northward, the Pole's elevated a Degree, hence it appears the Earth is round.

85. IN the Mahometan Paradiſe they have several Beast's Apartments, such as Abraham's Ram, Moses's Heifer, Solomon's Ant, the Queen of Sheba's Parrot, Esdras's Ass, Jonah's Whale, the seven Sleepers Dog, and Mahomet's Camel.

86. THE Reason Physicians never visit dying Persons is, because they're asham'd to look upon those Wounds they have not Skill to cure.

87. HOWELL says Glass has this Property above Gold, or any other Mineral, to admit no Poyson, and do's not waste.

88. AN hundred and twenty Kinds of Beasts have been reckon'd, and something more of Birds; of Fishes, in-

numerable. The Deer, the Raven, and Pike are the longest-liv'd of each Species. The Panther or *Zecara* in *Ethiopia* is the most beautiful of Beasts, and the Peacock or Bird of *Paradise*, of Birds.

89. THE *Laplander's* Rain-Deer, a kind of Stag extraordinary swift, on which they ride; the great and speedy Journeys made by them on these Creatures has given Occasion to think 'em Witches,

90. THE Doctrine of Transmigration abounds this Day in *China* and both the *Indies*. The Soul of a Poet they say, go's into a Grasshopper, because it sings 'till it starves.

91. The *Lutheran's* Doctrine of Consubstantiation holds, that the very Body and Blood of Christ is really present in, with, or under the Elements, tho' the Elements ben't chang'd into it.

92. FROM the indigested Matter or Chaos, *Hesiod*, *Homer*, and *Ovid*, &c. steal the Invention of the created World; and from the Gardens of *Paradise* they took the Platform of the Orchards of *Alcinous* and the *Hesperides*; and from the Tree of Life their *Nectar* and *Ambrosia*, for *Nectar* signifies making young, and *Ambrosia*, Immortality; therefore said to be the Meat and Drink of the Gods.

93. TITHES are due both by common and Statute-Law, from whence it follows that if there were nothing more to be urg'd, the Church has as good a Property and Title in 'em as any Lay-man whatsoever can pretend to for his Estate.

94. IN the Year 1300 the *Jubilee* was first instituted by Pope *Boniface*, who ordain'd it for ev'ry hundred Years. *Clement* the VI. reduc'd it to sixty, and *Sixtus* the VI. to twenty five.

95. THREE

93. **THREE** and thirty is generally reckon'd to be the Clymasterick of a young Drunkard.

96. **THE** Reason Sea-Victories are less honourable than Land is, either because the Sea-Service is not so general nor so full of Variety, and the Mysteries thereof are sooner learn'd, or because at Sea-Fights Fortune may seem to be interested more than Valour.

97. **THE** ancient Persons despairing to find all requisite Accomplishments in one, had four distinct Persons to teach their Princes: One to instruct in Religion, another in Morals, a third the Laws of his Country, the fourth the Art of War.

98. **THE** Duke of *Bourbon* taken at *Agincourt* Battle by King *Henry V.* after eighteen Years Imprisonment paid eighteen thousand Pounds Ransom, and the very Day of his Enlargement he dy'd at *London*.

99. A Gentleman of *Milan* who in sixty Years Time was never without the Walls of that City, yet when the Duke hearing thereof, in a Frolick confin'd him there during Life, it broke his Heart, immediately he dy'd for the Grief of being depriv'd of his Liberty, tho' he had not the least Inclination or Curiosity before to go abroad, yet never enjoy'd himself after, from his Confinement to his Death.

100. **THE** *Mediterranean*, *West-Indian*, and *Caspian* Seas, and the *Megallanick* Streight have no Tides, but flow into other Seas; the *Caspian* (as most think) thro' subterranean Passages into the *Chinese*, the *Megallanick* runs impetuously into the *Mar-del-zur*, &c.

101. **THE** Gospel doubtless preach'd over all the World by the Apostles and their Successors, as appears by three hundred and eighteen Bishops being at the Council of *Nice* out of all the chief Provinces in the World.

102. THE Patriarchal Age commenc'd from the Beginning of the World, and lasted till the Delivery of the Law upon Mount Sinai.

103. THOSE who have read in the History of Popes have observ'd that the *Leo's* have been the best, and the *Innocent's* the worst of that Species.

104. IN the Comparison of the Manners and Maxims of the *Levantine* Nations with those of *Europe*, the *Arabians* resemble *Italians*, the *Persians*, *French*; and the *Turks*, *Spaniards*.

105. MOST of the great Cities of *Spain* have some Appellation for Excellence, as *Sevill* the trading, *Granada* the great, *Valentia* the fair, *Barcelona* the rich, *Saragossa* the satisfy'd, *Valadolid* the genteel, *Toledo* the ancient, *Madrid* the royal City, &c. So in *Italy*, *Rome*'s the chief for Religion, *Naples* for Nobility, *Milan* for Beauty, *Genova* for Stateliness, *Florence* for Policy, *Venice* for Riches, *Padua* for Learning, *Laghorn* for Merchandize, *Lucca* for Briskness and Jollity, and *Cazal* for Strength.

106. THE *Bæotian* Helmets, *Argian* Bucklers, *Bæotian* Slings, *Phrygian* Flutes, *Tyrrhenian* Trumpets, *Lycian* Shafts, *Gnosian* Bows, *Cremona* Fiddles, *Corinthian* Punks, and *Sicilian* Cooks most famous. The *Sicilian* Table, a proverbial Phrase for Profuseness and Luxury.

107. IN *Morison's* Description of *Ireland* he says, in the Year fifteen hundred and ninety eight, the *Irish* had three Men to discharge an Hand-Gun, and they scarce knew Gun-powder from Onion-seed.

108. ANACHARSIS the Philosopher, when upbraided by an *Athenian* for being a *Scythian*, readily reply'd, My Country's a Reproach to me, but thou art a Reproach to thy Country.

109. SOCRATES acknowledges, he learn'd more by his scolding Wife, than by all the Precepts of his Philosophy.

110. SIR Paul Ricaut says, at Philadelphia there's a Wall of Men's Bones, said to be erected by the Prince who first took the City; having slaughter'd many of the Besieg'd in a Sally, for a Terroure to those who surviv'd, erected a Wall of their Bones, which is so well cemented, and the Bones so entire, that they bring Pieces of the Wall to shew.

111. DITCHING a Peninsula near Smyrna, is said to have been the only Enterprize that Alexander the Great attempted without accomplishing.

112. I wonder not that you have spoke so well.
 'Tis easy on good Subjects to excel,

said Alexander to Callisthenes upon his extemporary Oration on the Macedonians, but, says he, if you have a Mind to shew your Eloquence, do it by describing their Faults; he readily obey'd, but so disoblig'd them all, that they hated him ever afterwards.

113. CORINTH and Athens were the Eyes, Rome and Carthage anciently the Arms of the World.

114. THE Mogul's Empire (as Spence the French King's Geographer says) comprehends the greatest part of the firm Land of India, between Persia, Tartary, and China. He passes for the richest Prince as to Jewels in the World.

115. GLUTTON, a ravenous Creature in Lapland, something like an Otter, but black and bigger, stronger and fiercer, and amphibious. ERMINE, a white Weasel with black Rings or Spots in the Tail.

116. **NORMANS**, i. e. North-Nations: The Original of 'em was from *Norway* and *Denmark*, being the Flower of the *Danes*, *Swedes*, and *Norwegians*. A great many of our Laws are in *French* to this Day, the only Badge remaining of that Conquest.

117. **CUPID** painted a Child to shew the continual Flourishing of true Love, with Wings for its Swiftnes, blind for its winking at Faults, naked, for the Hearts of Lovers are open to each other; crown'd with *Roses*, because Love sweetens Life.

118. **HERCULES** signifies Strength and Virtue, he's drawn naked to demonstrate her Simplicity, by the Dragon is set forth all Manner of Vices, by the Lion's Skin, Magnanimity and Greatness; by his oaken Club, Reason and Policy; by its Knottiness, the Difficulty, Pains, and Labour in seeking Virtue.

119. **MEMORY** preserves Understanding, 'tis the Mother of the Muses, the Treasure of Knowledge, and the Sight of the Blind. Memory's an Enemy to Rest and the Chronicle of our Misfortunes: Surfeits and Colds destroy it.

120. 'Twas a Statute of *Queen Elizabeth's*, that the Payment of Twelve-pence should be made ev'ry *Sunday* by such as were absent from divine Service without a lawful Excuse, and the Money given to the Poor.

121. **THE** Papists cannot agree among them what is the *Catholick Church* to which ev'ry Man is bound to submit; whether it be the vertual Church, the Pope, or the Pope jointly with his Conclave of Cardinals, or the Pope with a provincial Council, or the Pope with a general Council, or a general Council without the Pope, or lastly the essential Church dispers'd over the Face of the World.

122. GODFATHERS and Godmothers were in Practice in the Apostles Time, as sundry Historians secular and ecclesiastical deliver. The Custom came in upon this Occasion: Heathen Converts brought their Children to be baptiz'd then; in Christian Compassion to the Child one or more of the Church publicly undertook to their utmost to see the Infant brought up in the Faith it was then baptiz'd into, in case the Parents dy'd, least after their Decease it should by Heathens be brought up in their Religion, which Child when grown up came and made publick Acknowledgements of its Belief, and embracing the Gospel was confirm'd, and admitted as a Member of the Church, and entitl'd to all the Priviledges contain'd in the sacred Scripture. In the Times of Persecution many embrac'd the Christian Religion, and afterwards apostatiz'd and betray'd their Brethren to the Persecutors; to prevent which (as much as possible) Sureties or Suseptors were taken by the Church, and none admitted without such Sponsors: These are mention'd by the Council of *Arles*, in *A. D.* 312, or 314. so this is no popish Invention. The Common Consent of Historians is, that *Heginus* Bishop of *Rome* was the first that did ordain Godfathers and Godmothers, and he liv'd not above forty Years after *St. John*, so that he could not be ignorant whether the Apostles baptiz'd Infants; and as for CONFIRMATION that's often enough mention'd in the *Acts of the Apostles*, and several other Places.

123. THE FATHERS are not only of excellent Use, but of absolute Necessity to a Preacher, to fill his Mind with those just Ideas of the Holiness and Grandeur of our Religion, which occur in those venerable Writers. 'Tis from them, as from the purest Source of Christian Morals, that we are to derive our Knowledge of the Doctrines which we preach. The FATHERS are the natural Interpreters of the Gospel, and the Church has for no other Reason adorn'd them with that sacred and reverend Name, but because their Works are as it were the Patrimony and Inheritance which they have bequeath'd to the faithful

faithful as to their genuine Offspring. The *Greek Fathers* are better Orators than the *Latin*.

124. THE pestilent Sect of the *Sacnians*, by the Countenance of the Act of Toleration, and the loose Sentiments of some of our own Divines, got considerable Ground in *England* in King *William's* Time, and being favour'd by the Licentiousness of the Press, publish'd many of their heretical Pamphlets: To check their Insolence *Dr. Sherlock* Dean of *St. Pauls* undertook the Vindication of the Orthodox Doctrine concerning the Trinity, but whilst he endeavour'd to prove three distinct Persons, he was charg'd with proving three distinct Gods, having asserted that there were in the Godhead three Minds, three Beings, and three Intelligences. This new Explication giving the Unitarians Occasion to triumph, *Dr. South* the publick Orator at *Oxford*, and one of the Prebends of *Westminster*, a Divine of great Parts, enter'd the Lists with *Sherlock* to confute this new Way of vindicating the Trinity; his Antagonist was not silent, but by Way of Recrimination attempted to prove, that *South's* Doctrine favour'd of *Sabellianism*: The Quarrel grew high and hot, the Doctors were learn'd and witty in their several Answers and Replies, and some of their Seconds began to come in on each Side. At *Oxford* one of the Fellows in a publick Sermon before the University, fell in with those Notions of *Sherlock*, and asserted that there were three Infinite distinct Minds or Spirits, and three individual Substances. The Friends of *South* made a Complaint of these Words, and procur'd them to be censur'd by a solemn Decree in Convocation, *November 25. 1695.* wherein they determin'd them to be False, Impious, and Heretical, but this solemn Decree was so far from composing the Differences, that it serv'd rather to irritate the Parties, and to let the *Socinians* make their Advantage of it, so that the good King thought it was now high Time to interpose his Authority, and sent out such excellent Directions to Archbishop *Tennison*, to order Matters so in the Church that might prove the Unity and Purity of the Christian Faith concerning the holy Trinity.

125. LATE Telescopes shew the Sun to be a Body of Fire unequal in its Surface, and compos'd of several Parts of a different Nature, some fluid, some solid; its Disque a Sea of Fire, wherein is a perpetual Agitation of Waves of Flame: In some Parts may be seen as 'twere Burnings, in others, Spots, which are the Spots that we see, suppos'd to be the Foam and Froth of liquid Fire. They conclude the Sun's Distance from the Earth 171800000 Miles, and according to the Judgment of some Astrologers 'tis one hundred and sixty six Times bigger than the Earth and Seas, and goes in its Motion above 100000 Miles an hour. The rising and the setting Sun is doubtless the most glorious Shew in Nature, it being the brightest, most beautiful, and splendid Result our mortal Eyes, unsupported by Faith, are able to discern, yet notwithstanding by the Question put to Job by God himself, *Whence the light comes, and where it dwells?* we may conclude no mortal Man able to give a Satisfactory Account of it.

126. OF the Sixty that were in the Conspiracy against *Julius Caesar*, of whom *Brutus* and *Cassius* were the Heads, there was not one that surviv'd him above three Years or dy'd a natural Death. *Cicero* tho' one of *Brutus's* intimate Confidants, yet was not engag'd in the Conspiracy.

127. THE untimely Ends of the principal Actors in the Massacre of *Paris* was very remarkable, for the King dy'd of an unusual Distemper, wallowing in his own Blood that issu'd from all the Parts, Pores, and Passages of his Body. The *Guises*, both Duke and Cardinal, were assassin'd by Command of King *Henry III.* The Queen *Catherine de Medicis* dy'd Heart-broken, as she liv'd in the World unbelov'd, so she left it unlamented soon after them. The Duke of *Anjou*, afterwards King *Henry III.* was stabb'd by a *Jacobine* Fryar. *Dauila* says in his History of *France*, that above forty thousand perish'd in that Massacre.

128. POPE Paul IV. said, there were but two Princes of Europe fit to wear Crowns, and they were both Hereticks; viz. Elizabeth of England, and Henry IV. of France. This Henry the Great (Father to Henrietta Maria) afterwards kill'd by Ravilliac, was first stabb'd in the Mouth with a Knife without much Hurt, on which Du Plesses Mornay his Intimate told him plainly the Hand of God was visible in this Action, for he had deny'd the Religion he suck'd in with his Milk, being a profess'd Protestant born, and bred up, but finding himself in a tottering Condition among his popish Subjects, he comply'd too much with them in Ecclesiastical Affairs, which gave Scandal to the Reform'd, and did not much advance him in the good Opinion of those he desir'd to approve himself to; therefore this Punishment came to him as a Warning: Du Plessas bid him take heed, for if he deny'd God with his Heart as he had with his Tongue, he may expect the Stroke would reach him there also; so suitable are his Judgments to our Sins; which accordingly happen'd not long after, when Ravilliac stabb'd him to the Heart with his poison'd Knife, in the Year 1610.

129. A rare and unparallel'd Happiness of Quintus Metellus, of whom 'tis said, that he had such a benign Gale attended him, that in all the tedious and perilous Voyage of a long Life, he never met with Storm, or Calm, Rock, or Shelf, but arriv'd at his Port in Peace, full of Days, and laden with Blessings; for (says the Historian Valerius Maximus,) he liv'd in the greatest Honour and Affluence, having had the Glory of being Consul, the highest Magistracy; of being General of the Roman Army, the greatest Trust; and of a Triumph, the greatest Honour: He liv'd to see his three Sons arrive at the highest Dignities and Preferments the magnificent State of Rome could yield them; his three Daughters marry'd into the best Families, and by all these he had a numerous and hopeful Progeny of Grand-children descending from himself, and train'd 'em up under his own Eye. In all his Life there was no other News in his Family but of Weddings,

Weddings, Births, Successes, Jollities, and Triumphs, no such Thing as a Funeral, Mourning, or any Disaster all his Days: All this was crown'd with a gentle and easy Death at last, in the Presence and Embraces of his dearest Friends, Children and Family; an extraordinary Thing, not to be match'd again in all History.

130. THE Pretender was born June the ninth 1688, and was baptiz'd into the Roman Communion, the Pope his Godfather represented by his Nuncio; his Name, *James Francis Edward*. The Suspicions concerning her Majesty's big Belly were much strengthen'd by the Circumstances of her Delivery at a Time when most Protestant Ladies were at Church, being about ten a-Clock in the Morning; the Bishops were then imprison'd by King *James*, the Princess *Anna of Denmark* at the *Bath*, and the *Dutch* Ambassadour never call'd in, in Behalf of the Prince of *Orange*.

131. COLONEL *Ludlow* succeeded *Ireton* in Command of the Army in *Ireland*; after he had dy'd of the Plague at *Limrick*: When he was in Danger of being apprehended by King *William* for the Murder of King *Charles I.* he fled to *Switzerland*, where he liv'd to a great Age, and left behind him those Memoirs which apparently shew that he was one of the pure Republicans, as much an Enemy to *Cromwell* as his lawful Sovereign.

132. CARDINAL *Woolsey* in his Prime was said to have been the Byass of the Christian World, drawing the Bowl thereof to which side he pleas'd, and for fifteen Years continu'd to be the most absolute Favourite that had ever been seen in *England*; his last Message to King *Henry* was, that had he serv'd his God as faithfully as he had his Prince, he never would have forsaken him in his grey Hairs.

133. NEVER any Man laid open the Vanity and Ridiculousness of Paganism, the Pride and Ignorance of Philosophers, together with the Frailty and Inconstancy of

of humane Things more than *Lucian*, he represents the *Epicureans* as luxurious and voluptuous; the *Peripateticks*, punctilious and covetous; the *Platonicks*, vain and proud; the *Pythagoreans*, superstitious and ridiculously scrupulous; the *Cynicks*, nasty and impudent; the *Stoicks*, opinionative and self-conceited, &c. He flourish'd in *Trajan's* Reign, was remarkable for his great Wit and pure *Greek*, tho' he ridicul'd all Religions, nay Christianity it self did not escape him.

134. *IRENE* is with Difficulty convey'd to the Temple of *Æsculapius* to consult the God about all her Ills. She complains at first that she is weary and fatigu'd; the God pronounces that 'tis occasion'd by the Length of her Journey. She says she has no Stomach to her Supper; the Oracle bids her eat the less at Dinner. She adds she's troubl'd at Night with broken Slumbers; he bids her never lye a-Bed by Day. She asks how her Grossness may be prevented; the Oracle replies she ought to rise before Noon, and now and then make use of her Legs a little. She declares that Wine disagrees with her; the Oracle bids her drink Water. That she has a bad Digestion; he tells her she must go into a Diet. My Sight, says she, fails; use Spectacles says *Æsculapius*. I grow weak, I'm not half so strong and healthy as I have been; you grow old says the God. But how, says she, shall I cure this Languishing? Why you must dye like your Grandfathers and Grandmothers if you'll get rid on't presently. What Advice dost thou give me thou Son of *Apollo*, cries *Irene*. Is this the mighty Skill Men praise and worship thee for? What has thou told me rare or Mysterious; did not I know this much before? The God answers, Why then did not you put it in Practice without coming so far out of your Way, and short'ning your Days by a tedious Voyage to no Purpose?

135. HE must have study'd Children long that is capable of teaching them well. Ev'ry good Scholar is not a good MASTER; it must be a Man of invincible Patience and singular Observation, diligent and sober, not too

too familiar or reserv'd, neither amorous nor fantastick, just without Fierceness, and merciful without Fondness. He must commend without Flattery, chide without Contumely, and correct without Passion, be cheartful without Levity, affable without fauning, grave without Moroseness, merry without Folly; he should be patient, humble and meek to pass by, dissemble and bear with many Impertinencies, Dulnesses, and Forgetfulnesses; he must endure many Contempts, Passions, and evil Words. Besides these Qualifications he should have Experience of foreign Parts, understand Learning and Sciences, be well born, of a good Presence and Address, and wear his Cloaths handsomely; it will admit him into the Respect of his Charge, and facilitate the Performance of his Duty.

136. SENECA was so excellent in the Faculty of Memory, that he could repeat two thousand Names as they were first spoken; he also hearing two hundred Verses repeated them, and began at the last. Cyrus and Scipio knew ev'ry Soldier's Name in their Armies. Mithridates learn'd the Languages of two and twenty Nations. Esdras had the whole Jewish Doctrine by Heart. Julius Cæsar would dictate to four at a Time; and that which is more strange, would dictate to one, hear another, and read at the same Instant.

137. EPICTETUS tho' but a poor Slave, had such a Veneration paid to his Memory, that his earthen Lamp by which he was wont to study, was after his Death sold for three thousand Drachms.

138. SHAKESPEAR born with all the Seeds of Poetry, may be compar'd to the Stone of Pyrrhus's Ring, which had the Figure of Apollo and the Muses in the Veins of it, produc'd by the spontaneous Hand of Nature without any Help from Art, as Pliny tells us.

139. BISHOP Hall was admir'd for the Depth of his Judgment, the Elevation of his Fancy, and the uncommonness

monest of his Notions: He was natural in his Characters, and lively in his Descriptions; his Style, easy, elegant, and concise. His Gravity was so well-temper'd with good Humour, that his Virtue was troublesome to no Man.

140. THE famous Archbishop *Tillotson* is all over natural and easy in the most unconstrain'd and freest Elegance of Thought and Words; his Course both in his Reasoning and Style like a gentle even Current clear and deep, calm and strong, the Language so pure, as no Water can be more so. It flows with so free and so uninterrupted a Stream, that it never stops the Reader or it self. Ev'ry Word possesses its proper Place; no hard, unusual, mean, far-fetch'd or over-strain'd Expression; his Diction not in the naked Terms of the Things he speaks, but rather metaphorical, yet so easily are his Metaphors transferr'd, that you would not say they intrude into another's Place, but that they step into their own, so delicately he writes, with such an elegant Simplicity, such an ornamental Plainness of Speech, such an easy Majesty of Style, such Brightness of Thought, and Beauty of Expression as are inimitable, and never enough to be admir'd. King *William* made him, when Dean of *Canterbury*, Clerk of his Closet, and us'd to call him the honestest Man, and the best Friend he ever had in his Life.

141. THE late learn'd and venerable Dr. *Beveridge*, Bishop of *St. Asaph*, deliver'd himself with those Ornaments alone which his Subject suggested to him; he has written with that Plainness and Solemnity of Style, that Gravity and Simplicity, which give Authority to the sacred Truths he teaches, and is an unanswerable Evidence to the Doctrine he defends: There is something so great, primitive and apostolical in his Writings, that it creates an Awe and Veneration in our Minds: The Importance of his Subject is above the Decoration of Words, and what is great and majestick looks most like it self the less it is adorn'd; the true Sublime in the greatest Articles of our Faith are lodg'd in the plainest Words.

142. THE Lord *Clarendon* was one of the most noble and impartial Historians our Nation has produc'd, the Compassion and Resentment of his Thoughts, the noble Openness and Freedom of his Reflections, that peculiar Felicity in designing Characters in which he has succeeded beyond Example, the glorious Debt he pays to Friendship, and the Veil he kindly draws over the Sorrows and Reproach of his Country are so admirably express'd in such lively Colours, that we are struck by Sympathy, and feel by reading that he wrote from his Heart, under the deepest Sense, and the most perfect Impression of the Evils he bewails. Few can compare with him in the Weight and Solemnity of his Style, in the Strength and Clearness of his Diction, in the Beauty and Majesty of Expression, and that noble Negligence of Phrase, which makes his Words wait ev'ry where upon his Subject with a Readiness and Propriety, that Art and Study are almost Strangers to.

143. I think that Fame after Death's but an indifferent Thing for a Christian to trouble himself about: The Heathens indeed were fond of it, because they found within themselves an impetuous Desire of Immortality, and could not see any other Way to effect it but only by this; but for us Christians to despise the Joys of Paradise for the Clattering of Peoples Tongues, is an unpardonable Affront offer'd to our Religion; it is a worse Indignity put upon God than the *Israelites* longing for Garlick and Onions when they fed upon the Food of Angels. What Good is Fame after Death I will illustrate in the most famous Man of all Antiquity, I mean ARISTOTLE. As for *Alexander* and *Cesar*, I look upon them to be infamously so, far beneath that Wretch that burnt the *Ephesian* Temple; two barbarous Butchers of Mankind that cut the Throats of so many innocent People to sacrifice to their Ambition. I say ARISTOTLE, that had the most universal Genius of all the Sons of *Adam*, that brought Philosophy into some Method and Intelligibleness, which was Cant and Jargon before; that was, I may say, the Inventor of Logick, that great Pillar of Reason; that was
so

so admirable a Critick in Poetry, that both *Epick* and *Lyrick* as well as the *Dramaticks* will stand oblig'd to him for ever, that gave the most admirable Rules in Rhetorick which ever the World had, or I dare say, ever shall have; that wrote such a System of Morality as was never equal'd till the Sermon on the Mount; whose Physiology was better than the rest of his Time, and will still be in Reputation and Request when *Cartesius* and *Gassendus* shall not perhaps be heard of, whose Heterodoxies in Divinity are better defended than other Men's Truths, whose Books have been read ten thousand Times over, and as many Volumes of Comments wrote or printed upon them; who was almost the only Study of learn'd Men for many Ages, whose Assertions are taken in most Controversies as undoubted Axioms, and are defended ev'ry Day in the most famous Schools of *Europe*; to whom we're oblig'd for our usual Distinctions and Terms of Art in our ordinary Discourse, such as *Material*, *Formal*, *Subject*, *Object*, &c. which were first of his coining. I say *ARISTOTLE*, that has all this Fame entail'd upon him, can receive no Benefit after Death. If he be happy he has something else to busy his Thoughts about, or if he be miserable 'twill not relieve him, if he has ceas'd to be he knows nothing of it now, and before his Death he could never have expected it. So that in short as to all the Good this Fame can have done this great Philosopher since Death, he had e'en as good have been *Cleanthes*, *Speusippus*, *Crantor*, or *Carneades*, for whom we are beholding to other Authors that we know any Thing of them.

144. *HUMANE* Reason well improv'd makes us the more capable of Divine. Those that have most study'd Men and Histories, do observe, that the greatest Men and best Wits, when once they find their own Mortality do then with strongest Resolution quit the World, and apply themselves wholly to Devotion, and so end their Days with most Quietude and Peace. A remarkable Instance of this we have in the Resignation of the Emperor *Charles V.* in the Year 1555. at which Time the *Spanish* Greatness receiv'd its first Shock, and which drew the Eyes of all *Europe*

Europe on it. After this great Man had enjoy'd his hereditary Dominions forty, and the Empire thirty eight Years, and had endur'd wonderful Hardships by the many Journeys he had made, nine into *Germany*, six into *Spain*, seven into *Italy*, four thro' *France*; he was ten Times in the *Netherlands*, made two Expeditions into *Africk*, was twice in *England*, and cross'd the Sea eleven Times. He had unusual Success in his Wars, and had taken a Pope, a King of *France*, and some *German* Princes Prisoners; and he had a vast Accession of Wealth and Empire from the *West-Indies*: But now as Success follow'd him no more, so he was much afflicted with the Gout, and grew out of Love with the Poms and Glories of this World, and began seriously to prepare for another, upon which he resign'd all his Dominions to *Ferdinand* his Brother and *Philip* his Son, (that was marry'd to *Mary* of *England*) with a Greatness of Mind that was much superior to all his other Conquests. He retir'd to a private Lodge of seven Rooms, that he had order'd to be built for him in the Confines of *Portugal*; he kept only twelve Servants to wait on him, and reserv'd for his Expence but an hundred thousand Crowns Pension. In this his last Retreat he liv'd not full three Years: The first Part of his Time he spent chiefly in mechanical Inventions, that he said was a great Diversion and Pleasure to him; from that he turn'd to the cultivating his Garden, in which he plac'd a great Part of his Felicity, and in it he employ'd those Hands that now no more would be troubl'd with Swords or Scepters: Afterwards he addicted himself more entirely to Study and Devotion, and 'tis believ'd that in many Points he came to be of the Opinion of the Protestants before he dy'd: His Confessor was burn'd soon after his Death for Heresy; and *Miranda*, Archbishop of *Toledo*, that convers'd frequently with him in his Retirement was clapp'd into Prison on the same Suspicion. Before the three Years End he dy'd, having given a very great Instance of a noble Mind, surfeited with the Glories of the World, and voluntarily retir'd thus from it to seek for Quiet and Contentment in a private lonely Cell, which it had long in vain search'd after, but never found in Courts, in Camps, or Palaces.

145. I should esteem the World but a Desert were it not for the Society of the FAIR SEX, and the most polish'd Part of Mankind would appear but like Hermits in Masquerade, or a kind of civiliz'd Satyrs; so imperfect and unaccomplish'd are we without the Re-union of our lost Rib, that substantial and integral Part of us: They're the Guardians of our Infancy and Youth, the Companions of our riper Years, and the Cherishers of our Old-age. From the Cradle to the Grave we are wrapp'd in a Circle of Obligations to them for their Love and good Offices, and he's a Monster in Nature who returns 'em not the Caresses of an innocent Affection, the sportless Sallies of Virtue and Gratitude. Love's the Soul of the World, the vital Prop of the Elements; 'tis the Cement of humane Society, and strongest Fence of Nature. Earth wou'd be a Hell without it, neither can there be any Heaven where this is absent. I would have our Commerce with Females as general as is their Number that deserve it, whose Knowledge and Virtue will be a sufficient Security against criminal Familiarity, and from the Scandal of the World. Reason it self will appear more eloquent in the Mouth of an innocent Maid than in that of the most florid Orator, and there are no Figures in the System of Rhetorick so moving and forcible as the peculiar Graces of that Sex; 'tis believ'd that Men can boast of no Endowments of the Mind which Women possess not with as great or greater Eminence: There have been *Muses* as well as *Amazons*, and no Age or Nation but has produc'd some Females renown'd for their Wisdom and Virtue; so that the Conversation of Women's no less useful than pleasant, and the Dangers which attend their Friendship and Commerce are abundantly recompenc'd by vast Advantages. 'Twill be a little hard to pronounce that Women are naturally inferior to Men, when 'tis consider'd how much extrinsick Weight is put in the Ballance to turn it on the Men's side; Men have their Parts cultivated and improv'd by Education, refin'd and subtiliz'd by Learning and Arts, they're like an inclos'd Piece of a Common which by Industry and

Hus-

Husbandry becomes a different Thing from the rest, tho' the natural Turf own'd no such Inequality. And truly had Women the same Advantage, I dare not say, but they would make as good Returns of it. Some of those few that have been try'd have been eminent in several Parts of Learning. We may conclude therefore, whatever vicious Impotence Women are under, 'tis acquir'd not natural, nor deriv'd from any Illiberality of God's, but from the ill Managery of his Bounty. He has plac'd within them a Pillar of Cloud and Fire, sufficient to shelter and conduct them thro' all the Storms and Intricacies that can occur in their Journey to *Canaan*. Let them not charge God foolishly, or think that by making them Women he necessitated them to be proud, or wanton, vain, or peevish, since 'tis manifest he made 'em to better Purposes, was not partial to the other Sex, but that having, as the Prophet speaks, abundance of Spirit, he equally dispens'd it, and gave the feeblest Woman as large and capacious a Soul as that of the greatest Hero. After all, the eternal, wise Being, seems to have plac'd them in more advantageous Circumstances than he has done Men: He has implanted in them some native Propensions which do much facilitate the Operations of Grace upon 'em. Besides there are many Temptations to which Men are expos'd that are out of their Road. How hard is it for a Man to converse in the World but he shall be importun'd by Debauchery and Excess, must forfeit his Sobriety to maintain the Reputation of a sociable Person. Again how liable are they by a promiscuous Conversation among variety of Humours to meet with some Affronts, which the Maxims of Honour will tell them must (in Spite of all Christ's Interdicts) be reveng'd; and this engages 'em in Quarrels, sometimes in Murders. Now none of these are incident to Women, they must in these and some other Instances attack Temptation, and abandon their Sex and the whole Oeconomy of their Estate ere they can divest themselves of their Innocence: So that God seems in many Particulars to have closelier fence'd them in, and not left them to those wilder Excursions, for which the customary Liberties of the Sex afford a
more

more open Way. In short, they have so many Advantages towards Virtue, that tho' the * Philosopher made it one of his solemn Acknowledgments to God that he had made him a Man, and not a Woman, yet I think Christian Women have now Reason enough to invert that Form, and to thank God that he had made 'em Women, and not Men. How many Women do we read of in the Gospel who in all the Duties of assiduous Attendance on Christ, Liberalities of Love and Respect, nay ev'n in Zeal and Courage surpass'd the Apostles themselves. We find his Cross surrounded, his Passion celebrated by the avow'd Tears and Lamentations of devout Women, when the most couragious of his Disciples had deny'd, yea forswore, and all had forsaken him: Nay even Death it self could not extinguish their Love; we find the devout *Marys* designing a laborious, chargeable, and perhaps hazardous Respect to his Corps, and accordingly 'tis a memorable Attestation Christ gives to their Piety, by making them the first Witnesses of his Resurrection, the prime Evangelists to declare the glad Tidings. Nor is the Devotion of that Sex to be found only in the sacred Records, the primitive Times have left us many Memorials of the like, and the Martyrologies are full of Female Sufferers of all Ages and Conditions, who by the Fervour of their Zeal had overcome the Timorousness of their Nature, and wearied the Cruelty of their Persecutors. And as Women help'd to augment the Number of Martyrs, so did they of Confessors also in a stout owning and diligent Practice of Christianity. Queens and Empreesses knew then no Title so glorious as that of a nursing Mother to the Church, and have often exchange'd their large and magnificent Palaces for little retir'd Cells, and private Oratories, and valu'd not their own Diadems in Comparison with their Saviour's Crown of Thorns. And tho' by a perpetual Declination from their pristine Zeal the Examples have in ev'ry Age grown less numerous, yet none has wanted some very illustrious Patterns enough to credit and enoble the Female World: For Instance,

our

* *Socrates*

our late incomparable and never enough to be admir'd

Queen MARY II.

This great, this virtuous Queen was a compound of the various good Qualities that embellish the whole Species, adorn'd with most of the Beauties of her Sex below, and Virtues of the Blest above; grave when her Duty to God requir'd it, yet in her common Conversation she had a Spring of Chearfulness not to be exhausted; so steady in her Friendship that whoever was so happy to gain her Approbation, never lost it, because she did not give it blindly: 'Twas scarce possible to look on Her without Veneration, Her Countenance being unspeakably awful, yet most exquisitely grateful, being sweeten'd with Humility, rais'd with Contemplation, embolden'd with Resolution, and adorn'd with all the most agreeable Airs that proceed from the secret Habits of Virtue. Tho' She was advanc'd to one of the highest Pinnacles of humane Glory, yet readily condescended to the very meanest Offices of Piety and Charity, for she was reckon'd one of the most obliging and best of Wives to Her Husband as well as the most excellent and indulgent of Mistresses to Her Domestick Servants. A great Patroness of Religion and Learning, a true and certain Friend, a Christian mild and merciful to Her Enemies; Her Life a perpetual Course of pious Practice, not distemper'd with Fits of unsubstantial Zeal, which are suddenly rais'd, and as suddenly vanish. No, The Spring was in the Judgment and the Heart, and from thence the whole Living was regular and constant.

Mild as the Blest above, without Serene,

As Edom's Air, and calm as Heav'n within.

Her Goodness (like the unwearied Sun, ever moving but never tir'd) had advanc'd Her in Reputation faster than in Years; and if one may depend on all that's said of Her, scarce any Woman liv'd more worthy of Fame, so

that Her Character's too celestial to be frequently mix'd with, and deserves to be describ'd with the utmost Flights of humane Imagination; but that she has been so long the Subject of Panegyrick, that nothing new can be said in Her Praise. To conclude therefore, as all Her Life was crown'd with Glory, so was Her Death with Peace, and few in the World ever liv'd more beloy'd or dy'd more lamented than this glorious Queen.

*To Christian Rules She strictly liv'd confin'd,
Was just to God, and good to all Mankind.*

E. I. N. I. S.



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